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# The Berean CHRISTADELPHIAN

**A Magazine devoted to the exposition and defence of the Faith once for  
all delivered to the Saints; and opposed to the dogmas and reservations  
of the Papal and Protestant Churches**

“The entrance of Thy Word giveth light; it giveth understanding to the  
simple”

Edited by W. J. WHITE, B. J. DOWLING  
and C. F. FORD

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CONTENTS		PAGE
The Two Mountains of Brass (Dr. John Thomas) ... ..	325	
Retrospection (R. Roberts) ... ..	328	
Editorial:—		
"Keep thy heart with all diligence" ... ..	333	
The Seventh Vial—Conclusion ... ..	338	
Saul and David ... ..	344	
Britain in Scripture and History—I. ... ..	350	
Land of Israel News ... ..	353	
Signs of the Times ... ..	354	
Ecclesial News ... ..	357	

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## The Two Mountains of Brass

By Dr. John Thomas

(Continued from page 288).

Before the movement begins, they are standing with the Lord of the whole earth; as John saw them in Apoc. xiv. 1. "I looked," saith he, "and lo! a Lamb stood on Mount Zion, and with him a hundred and forty and four thousand, having his Father's Name written on their foreheads." While in the attitude of standing they are awaiting orders from the throne to march against the enemy. While standing, the political expanse is like the physical firmament before the outburst of the earthquake and storm—"still as dry heat impending lightning, as a cloud of dew in the heat of harvest." During this sultriness, unfanned by breeze or zephyr, the Lord is in his dwelling-place, as an ensign on the mountains, awaiting the result of his manifesto to the world, according as it is written in Isaiah xviii. 3: "All ye inhabitants of the world, and dwellers on the land, when he lifteth up an ensign on the mountains, tremble; and when he bloweth a trumpet they shall hear. For thus Jehovah saith unto me, I will be still (yet in my dwelling-place I will be without fear) as dry heat impending lightning, as a cloud of dew in the heat of harvest." While this electrical quiescence is pervading, the good news of the Millennial Aion is being heralded among the nations, and announcing that "the Hour of the Judgment," which Daniel had predicted was to "sit" upon the four beasts, had come.—Apoc. xiv. 6, 7. The Four Spirits of the heavens are restrained, that scope may be afforded to the world to show whether it will "fear the Deity and give glory to him," in joyfully receiving the good news, or whether the chariots of Jehovah must be sent out against the nations; and by the red, black, white, and grizzled judgments of their mission, compel mankind to lay down the arms of their rebellion, and to "wait for his law." But the latter alternative will assuredly obtain; for "he shall rebuke strong nations afar off" from Jerusalem. He shall rebuke them with his chariots and horses, the four spirits of the heavens; and as the result of it, "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Mic. iv. 3.

Zechariah saw the Saints, as the four spirits of the heavens, "going forth." John also, in Apoc. xix. 14, saw them in their going, as indicated in these words: "and the hosts in the heaven followed the Word of the Deity, upon white horses, clothed in fine linen, white and clean." John saw the Faithful and True Word engaged in war against the nations. He saw him riding "a white horse," the emblem of conquest; while he himself was clothed with a blood-red garment (in Zechariah he sits upon a red horse among the myrtle trees), indicative of his mission to smite the nations, and to tread them in the winepress of the fierceness and wrath of the Almighty Deity. This is to be the result of his going forth with his hosts of the heaven. He is to conquer the Ten Horns, and utterly to destroy the Beast and False Prophet. Zechariah saw the same consummation; for he tells us that the horses, on their return from their expeditions through all the earth, delivered in their report, saying, "Behold, all the earth sitteth still, and is at rest."—i. 11.

But it would seem, and doubtless is the case, that there is an established order after which the conquest of the nations is to be affected. Zechariah seems to intimate that "the north country" will be first invaded; and then "the south country"—that is, north and south in relation to Jerusalem. The brass-mountain of the north is levelled before Zerubbabel by the operations of the black and white horses—by famine and sword; while the brass-mountain of the south becomes a plain, by the judgments of sword, pestilence, and famine, symbolized by the "grizzled". The north and south being subdued, the time comes "to fly upon the shoulders of the peoples toward the West, and to spoil the children of the east together."—Isaiah xi. 14. This is indicated by "the powerful horses"—the bay, as they are styled in the C. V.—seeking permission to march to and fro through the earth. The answer to the request is, "Go, march ye about in the earth!" "So they marched to and fro through the earth."

The work of Jehovah's hosts being consummated in the north and south countries, brings out the accomplishment of the prediction in Isaiah xix. 17: "In that day the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of Jehovah of hosts, which he hath determined against it." The prophet then declares the result of the execution of this terrible counsel, namely, the subjugation of Egypt, the establishment of the true religion there, and the deliverance of that portion of Israel living under the oppression of modern Egypt. Referring to these, the Spirit says, "They shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour, even a mighty one, and he shall deliver them." And, as the consequence of this operation of the grizzled horses, "Jehovah shall be known to, Egypt, and the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jehovah, and perform it. And Jehovah shall smite Egypt" with the sword that goes out of the mouth of the Faithful and True One.—Apoc. xix. 15: "He shall smite and heal it; and they shall return to Jehovah, and he shall be entreated of them, and shall heal them."

So much for the south country. In respect of the north country under the operation of the black and white horses, the Spirit saith in Micah v. 4, that the Bethlehem-born Ruler of Israel "shall stand and feed in the strength of Jehovah, in the Majesty of the Name of Jehovah his Elohim; and they shall abide: for now shall he be great to the, ends of the earth. And this man shall be the peace when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes of the man. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver from the Assyrian when he cometh into our land, and when he treadeth in our borders."

Thus are beaten in pieces the north and the south by the daughter of Zion, whose horn hath become iron, and her hoofs brass. Her four chariots and horses have finally overthrown her enemies, and "consecrated their commerce to Jehovah, and their wealth to the Ruler of all the earth." Thus, Jehovah's spirit is quieted, and they are at rest, Assyria, Egypt, and Israel will no more vex and annoy one another. No longer under the dominion of ambitious rivals, seeking to increase the glory of their dynasties by

international wars and spoliations, their populations will live in peace and good will; and will circulate freely and safely from land to land. Mohammedanism will have been abandoned, and its former devotees will be blessed in Abraham and his seed, the Elohim of Israel. The prophecy of Isaiah will then be complete; for "in that day there will be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria—a blessing in the midst of the land; whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—Isaiah xix. 23-25.

The Four Carpenters, the Four Chariots, the Four Spirits of the heavens, the Four Cherubim of Ezekiel, and the Four Living Ones of the Apocalypse, are all symbolical of the same class of agents—the Eternal Spirit post-resurrectionally corporealized in Jesus and his Brethren, and constituting in the aggregate, Yahweh Elohim, the glorious and fearful name" of Deity.—Deut. xxviii. 58. The manifestation of Deity in the chariots and horses is the last of the symbolical visions granted to Zechariah illustrative of "the time of the end." They leave him in contemplation of the man whose name is the Branch, sitting and ruling upon his throne as a priest, and bearing the glory; in other words, he sees the kingdom of David in glorious manifestation, with his descendant occupying the throne; and constituting what the Apocalypse styles "the Kingdom of the Lord and of his Anointed." This kingdom is the point of convergence whether we take up our position with Zechariah in Jerusalem or with John in Patmos. The latter does, indeed, tell us a few particulars of what shall transpire at "the end, when the son shall deliver up the kingdom to the Father," but with these excepted, the grand development of the Apocalypse, in common with all the prophets, is the kingdom of God.

## Retrospection An Exhortation by Bro. Roberts

Let us lift our eyes from the oppressiveness of the present moment and look up and down, before and behind, and take our proper bearings. A hundred years ago, we all now assembled were in prospect. There were many busy people then as now, but we were not there. If you wish to have this forcibly brought home to you, go into the office of any old newspaper—the Times for example—and ask to see the back file for 1783. There you see the columns with advertisements of all sorts—businesses to dispose of—articles lost—merchandise for sale; and in other columns, reports of meetings and paragraphs of the movements of men and armies. These represent, multitudes of once busy people—people as busy and concerned as now —people full of enterprise, full of anxiety, full of the ideas of the moment of all sorts, but people who now are one and all in their graves—life's fever over and life's folly sealed in death. We had no place among them: our day had not yet come. We were in prospect.

But now our turn has come. Here we are, going through our part in the program of the ages. We walk over the graves of our fathers, but heed them not. We are absorbed in our own interests, our own anxieties, our own pleasures. This is all very natural. But we shall not be wise to remain under the dominion of the purely natural. The purely natural is ignorance, shortsightedness, unwisdom, wickedness. We want to get higher and live higher than the merely natural man. We want to realize the true in the midst of the clamours of the merely apparent. The merely apparent would say to us that things will remain just as they are. By the true, we know that this is a lie. Just as certainly as we were in prospect 100 years ago, so certainly, in the ordinary course of things (leaving out of view the coming of the kingdom of God), we shall in 100 years more be in retrospect. Every one of us now living and here assembled will have disappeared from the land of the living, when this year's file of newspapers is a hundred years old.

We can turn this obvious reflection to great use, if we use it wisely. Of course, if there were no other truth, it would be vain to burden our imaginations with one so gloomy. But there is another truth. Our meeting here this morning means that we recognize another truth, viz. that not only are men subject to death, but that

"there shall be a resurrection of the dead, both of the just and of the unjust".

This other truth is also as certain as that at which we have glanced. It is not a speculation or an ecclesiastical dogma. It is a truth proclaimed with God's own attestation in the wonders performed by Jesus and the disciples, and sealed and guaranteed to us by Christ's own authenticated resurrection. Consequently, the fact of our mortality stands very differently situated from what it would do if in this life only we had hope. It becomes a fact which it is wise and useful to recall and look at and realize, and have in continual remembrance. Seeing the certainty that our present lives will bye-and-bye be in retrospect—a thing to be looked back upon, and not by others only, but by ourselves, when we recall the resurrection standpoint—is it not a reasonable subject of solicitude as to how it will look when so regarded? Would it be wise to live in total indifference to this? There can probably be but one answer to this—as a matter of theory at all events. There is probably not a human being who would not wish that when this life is past with him, it should be such as the looking back upon would cause satisfaction. Such a wish must necessarily be entertained by everyone here present. It is the wish of common wisdom—of common reason. Now, how to give effect to it—that is the question. Mere wishing is proverbially worthless. Let us get away from empty wishes—from idle dreams. Let our wishes have effect. If we desire the retrospect of our lives to be satisfactory, let us use the moments as they fly in such a way as will make it so. Here, two things are necessary; correctness of view, and stoutness of determination: clear sight as to what will constitute a satisfactory retrospect, and indomitable purpose to achieve it in the teeth of all obstacles.

What will be a satisfactory retrospect? Most people when they come to die are the reverse of satisfied with the life that lies behind them. Almost one and all have to say they have been fools. Few are able to say that if they had their time to live again, they would do just as they had done. Now, from this, let us, the living and the well take warning. Now is our opportunity of laying the foundation of the answer of a good conscience toward God. It is now that the account is forming which will be inspected at the judgment seat of Christ. If we let our opportunity go and live the life of fools, the verdict will be against us on that solemn—that dreadful occasion. Christ will not say,

"Well done, good and faithful servants"

to those who have not been good and faithful. Much will be forgiven to good and faithful servants, but good and faithful servants they must be. They must not be able truthfully to say what the liturgy of the Church of England makes the people say every Sunday, "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done". If this is our case, there is no hope for us: for every man will receive according to his deeds (2 Cor. v. 10; Rev. xxii. 12). We must at least be able to say,

"Lord, we have endeavoured to do, and, in measure, have done, the things Thou hast commanded us to do: wherein we have failed, in Thy mercy forgive. We confess ourselves unprofitable servants. In all that we may have done, we have but done that which it was our duty to do."

This, in substance, is what the Lord asks us to be able to say on that day. It indicates the nature of a scripturally satisfactory retrospect. This may briefly be denned as a doing during our lifetime of what the Lord requires us to do; and what the Lord requires us to do, is to be learnt from the Scriptures alone. We need not listen to human precepts and human teachings at all. The pulpit and the press are misleading altogether. The Spirit of God speaking to us in prophet and apostle, is the only safe guide and standard. Its voice has been preserved for us in the Scriptures, and we have it in our power to listen and obey, and thus be "led of it" unto life everlasting. We have been listening to this voice in our readings this morning, and at one or two features of it, we will glance for our profit. In the chapter read from Isaiah, we have these inspiring words:

"Since the beginning of the world men have not heard, nor perceived .  
by the eye, neither hath the eye seen, O God, beside Thee, what he hath  
prepared for them that waiteth for him."

Whether this be an exact translation of the Hebrew or not, we are saved from all uncertainty as to its meaning by the rendering of it into Greek performed by Paul under the guidance of the Spirit (1 Cor. ii. 9),

"Eye hath not seen, nor ear heard, neither have entered into the heart of  
man the things which God hath prepared for them that love Him."

The meaning of this is sufficiently obvious. Some may prefer the more moderate construction of the words, which would simply intimate that to revelation alone are we indebted for any conception of the purpose of God concerning the future, or that that future will not come as the evolution of any force or process now in operation upon earth. Both these meanings are, doubtless, correct, and involved in the words. But we should not go far wrong if we gave the words a higher wing, and understood them to mean that it is beyond human imagination to conceive the excellence of the goodness which is waiting for those who please God. This is, doubtless, the case. Who can conceive the gladness and strength of the spirit-body? Who can imagine the joy of intercourse with angelic society? Who can realize beforehand the happiness and the honor of being confessed by Christ before the Father and the angels, and assigned a place of power and glory in the Kingdom of God triumphant in all the earth? Who can enter into the quiet ecstasy with which glorified saints must view the prospect of immortality—life and gladness without end?

In every sense "it hath not entered into the heart of man to conceive" the glorious experience lying in store with God for those who please Him. And these things are not fables or poetic fancies. They are not even possible mistakes. They are all in the region of sobriety and fact. They rest upon promises that God has demonstrably made, and the truth of which He has authenticated and made sure in the glorious life, death, and resurrection of Christ. Let us then rejoice in this great light that has sprung up in the land of darkness and of the shadow of death. Let us open our minds to the sunshine that lies ahead. Let us not give in to the depression of the cloud that belong to the life of our vanity. Let us remember with David, if ever we are tempted to think it is too good to be true, or that the present darkness is an insupportable enigma, that "this is our infirmity ". It is but the feeling of frail flesh, which is no more to be trusted as an indication of truth than wearied feelings of night are to be trusted as to the subject of the coming daylight. God's purpose will come even if we lie down with previous generations in the dust. And

if death itself is no obstacle, surely our feelings are but as the morning mist that will vanish before the rising sun.

Our gladness needs but to be tempered with the recollection [that this coming goodness is "for him that waiteth for Him". There is a good deal involved in this. We all know the idea of waiting for a person: don't begin without him. Though this is not literally the idea in relation to God, still there is a good deal of this in it. God proposes a variety of things in which men are liable not to wait for Him, but to help themselves. He proposes to avenge the injuries of the righteous; and He tells them to "wait for Him" in this matter.

"Dearly beloved, avenge not yourselves: I will repay, saith the Lord,"

that is, when Christ returns to inaugurate the day of vengeance (Isaiah Ixiii.) and to execute vengeance upon all the ungodly (Jude). He proposes to bestow glory and honour upon His people: but He tells them to wait for Him in the matter, and not to seek the honour of men, but the honour that cometh from God only (Jno. v. 44), the honour, viz. that God will bestow at the coming of Christ, when every accepted man's work will be "found unto praise, and honour, and glory at the appearing of Christ" He proposes to confer wealth and pleasure upon His people: but He tells us to "wait": to deny ourselves now: to lay not up treasure upon earth, and seek not pleasure in the Lord's absence in a world that denies Him.

All these things are beautifully shadowed forth in Christ's brief reply to the question of the disciples of John, recorded in the chapter that was read from the New Testament (Matt. ix.). They came to Jesus and wanted to know why his disciples did not fast as his interrogators, and the Pharisees, did. His answer was, Because he was with them: "but," added he, "the days will come when the bridegroom shall be taken from them, and then shall they fast". Now, although it was literal fasting that the questioners of Christ spoke of, Christ's answer went beyond this. It was his custom to speak in figure, and he easily caught at this figure of fasting. There is a higher fasting than abstaining from literal food. God told Israel, by Isaiah, that he had no particular pleasure in the literal and ceremonial fasting that had become rife in their midst:

"Is it such a fast that I have chosen,"

said he (Is. Iviii. 5),

"a day for a man to afflict his soul—to bow down his head, like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? etc., etc"

The fasting then that is acceptable to God is to abstain from wickedness and things forbidden—to "wait for him" in that course of righteous self-denial that honours and pleases Him, and will receive His approbation in the day of manifestation.

"They shall not be ashamed that wait for me."

Are we waiting? Are we fasting? Do we accept the position of strangers and pilgrims in the present evil world? Or do we do the reverse and claim its citizenship, appropriate its rights and privileges and avail ourselves of the various pleasures it provides for its children?

These are important questions as determining our status in the day when our present life will be a retrospect. We are liable to weary in the right way. It is needful, therefore, to rally ourselves. Paul asks us, with this view, to consider Israel under Moses, whose movements and relations in the wilderness, he says, were a figure, and were

"written for our admonition" (1 Cor. x. 11.)

You recollect God fed them with manna, and with manna only. He might have provided them with every good thing: but He did not do so. He had an object in view. Moses defines this object in Deut. viii. 3.

"He fed thee with manna . . . that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

Thus the object was a spiritual one, i.e., the imparting to their minds a spiritual discernment by a physical discipline. God aimed at the exercise of their minds through the deprivation of their appetites. Now, there is an analogy to this in our experience. We are going through the wilderness to the land of promise: and God has given us manna as the food of our pilgrimage. What this antitypical manna is Christ has instructed us. He tells us that he is the bread of God which has come down from heaven to give life to man. The manna then is the word of eternal life. This word God has given us. We are liable to tire of the manna, as Israel did. Israel remembered the flesh pots—the leeks, and the garlic, and other stimulating condiments of Egypt, and murmured at the monotonous manna. Paul says,

"Neither murmur ye, as some of them also murmured."

There is an object in the self-denial we are called upon to exercise: an object in being called upon to let

"the word of Christ (the manna) dwell richly within us."

It is a mental object, as in the case of Israel. It is that we may be conformed to the image of His son. God knows (and we may see) that this conformity could not be produced if we were at liberty to subsist on the mental food that is palatable to the children of this world. The highly-seasoned literature—in poetry and prose—of a generation that knows not God; the sensuous excitements of the stage and the concert hall that pander to the gratifications and draw the purses of the unsanctified Adamic mob, are not calculated to form or feed the new man of the spirit. Rather will they blight and sicken and kill any germ of him that the truth may have generated, and leave the house of the mind "empty, swept, and garnished", ready for the reception of a new legion of the unclean. It is for our good, then, that we are called upon to fast, to leave the old flesh-pots alone, and to be content with the manna from heaven.

The self-denial is only for a few brief mortal years. It will end when its object is accomplished. Fitted by the discipline of the wilderness for admission to the Father's abiding fellowship, we shall be set free from the tutelary restraints of probation, and admitted to a liberty of joy and entertainment, such as no son of license ever tasted—joy on a higher plane than has ever entered into his earth-cleaving soul to conceive of—everlasting joy in God and in all creation. In all senses, the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

## Editorial

### "KEEP THY HEART WITH ALL DILIGENCE"

Life is centered in the heart, physically and spiritually. Physically the heart is a self-acting pump—a fountain of vital force from which all activities are derived.

It is the most essential organ of the body as it is the source of life and motion in all forms of organized living creatures.

Little wonder then that the Hebrews wrote of it figuratively arid poetically, as the spring of all our actions and purposes, the seat of the affections, the sensibilities, the passions and the emotions, such as love, joy, grief, pleasure, hatred, rage and fear. They considered it as the seat of moral life and character and also of the intellectual faculties—the mind and the understanding.

Therefore, we read of strong hearts, of froward, perverse and wicked hearts; while the better and lovelier aspects of character are spoken of as a broken and contrite heart, a pure heart and a perfect heart.

For this reason, the various impressions made upon the mind by the idiosyncratic thoughts, whether they be good or evil are said to proceed out of the heart, although the brain, served by the nervous system is really the centre of all perception and sensation, and the actual seat of intellect.

Nevertheless, the brain is wholly dependent upon the heart for all efficient and vital action. The heart ministers the vital force which enables the mind to live and function.

The various faculties of the human brain are both inborn and cultivated, and are really marvelous in their natural functions, as well as in their culture, power and activity. Many theories have been hazarded to explain these marvels of our being, but the theories for the most part need explanation themselves.

We must however accept the palpable facts which force themselves upon our recognition by experience, and marking well the unity of our constitution, exclaim with the Psalmist

"I will praise thee, for I am fearfully and wonderfully made, marvelous are thy works ".

We all know by experience the effect the emotions have upon the heart, and the connection that exists between the impulses and the various faculties.

We have all observed how by nursing a temporary pain we enhance and perhaps exaggerate it, by specially directing our thoughts to it; whereas, a brief interval of exciting vital activity in another channel may wholly banish it.

This shows the influence of thought upon the vital functions.

The impulses of the flesh are in themselves formless, but if they remain uncontrolled, and are accordingly permitted to impress the mind, they find shape, expression and determination in the eyes, mouth, lips and the entire periphery, as well as in other functional activities of the body that are controlled by the heart; and these become, in a figure, mirrors of the heart or mind.

Therefore, thought or meditation is to the brain what gastric juice is to the stomach, a solvent to reduce whatever it receives to a condition easily and readily assimilated. Thought solves difficulties between opposing forces: discriminates and distinguishes between right and wrong, impresses the mind and thus forms character.

Consequently the character of the fountain determines that of the stream. An evil heart causes a polluted stream; while the pure in heart keeping their thoughts on

"Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . and of good report"—(Phil. iv. 8),

from them outflow "rivers of living waters", clear and sweet.

There are many who confuse the natural impulses of the flesh—the propensities, with "thought". The former are the results of that infixed principle of sin in the flesh, otherwise styled the diabolos. The latter is a faculty that denotes capacity for an exercise of mental discernment—the highest intellectual function. It is the faculty of attention, meditation, study and comparison, and is quite separate and distinct from the impulse of the flesh.

It is coupled with the ability to retain or reject, which is an organic part of our constitution which has its allotted function to discharge.

The mere faculty of thinking would be worthless, if the mind could not retain the knowledge and experience thus acquired, making the resultant understanding an integral part of itself.

By this faculty the mind is enabled to subdue the most violent impulses of feeling and reject them, as the evil that pollutes the stream of thought and the consequent action. We refuse to harbor the evil thought in the mind: we reject it, declining to contemplate it or to give it any permanence in our thoughts, which would only enhance it and lead on to action conforming and yielding to the impulse of sin in the flesh.

To acquire this power of self-restraint and limitation of the impulses of the flesh, is the most signal triumph that the heart, the symbol of the mind—the laboratory of reason—can possibly gain over its sinful physical connections; even as it is written:—

"He that ruleth his spirit is better than he that taketh a city"—(Prov. xvi. 32). Therefore, "Keep thy heart with all diligence for out of it are the issues of life"—(Prov. iv. 23).

The command of our mental faculties works out for us immeasurable results. By governing our thoughts we obtain that rare virtue of intellect which consists in a mastery over self and our associations; for good thoughts and good company are the very sinews of virtue. Our thoughts impress the mind which in turn forms the character; and a good character is higher and more powerful than mere intellect, wielding an immensely potent and benign influence upon our associates.

But the mind we must remember is not the character. The mind in its genesis is figuratively a blank page, and the character is the writing we put upon it. The mind is the garden and the character is the fruit.

When the good seed of the Kingdom and Name is sown in the garden and well cultivated it brings forth fruit unto righteousness, but if the weeds—the impulses of sin in the flesh—are permitted to grow and occupy the soil, they will "choke the word".

To succeed in cultivating a character fitting to an heir of the Kingdom, the weeds must be kept under control, the impulses must be subdued, after the example of Christ and of Paul. The latter wrote, saying—

"I find then a law that when I would do good, evil is present with me — dwelleth in me." But "I delight in the law of God: after the inward man. So then with the mind, I myself serve the law of God, but with the flesh the law of sin"—(Rom. vii. 20-25).

"This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other"—(Gal. v. 16, 17).

The impulse is the will of the flesh, styled by Jesus "mine own will", which if uncontrolled by enlightened thought will directly urge the mind to action, in the direction to which the flesh has a natural tendency, by reason of the sin-principle—the diabolos or sin in the flesh.

Moreover, as a thousand thoughts and actions, ten times over and over again, enter into the formation of character, the zealous follower of Christ must gird himself with the Sword of the Spirit, fighting "not as one that beateth the air" but a real conflict, keeping the body in subjection, and

"Bringing into captivity every thought to the obedience of Christ"—(2 Cor. x. 5).

We cannot bring an opposing force into captivity without a struggle, and if we do not contend with the evil suggestions of our own, will, we cannot win the battle.

If we admit the tempter (the impulse of sin in the flesh), we succumb to the seduction. It is our own fault, allowing the will of the flesh to perniciously affect the mind and so influence the character, instead of at once resisting, abhorring and repelling it—keeping it under, after the example of Christ and Paul.

Therefore, men and women, enlightened as to what the truth requires, are the efficient cause of their own choice of character, either

"Walking in the fear of the Lord"—(Acts ix. 31), or "Fulfilling the desires of the flesh"—(Eph. ii. 3).

If this were not so, they would not be free agents, and there would be no responsibility.

Thus as we "reason together" (Is. i. 18) in the light of revelation and experience, questions that appear deep, obscure and bewildering to some, because of the theories and arguments of men who have but one idea and that the wrong one, are by the Spirit's course, translated into sparkling simplicities, in entire harmony with the "law and the testimony", as well as with the knowledge we have gained by trial, test and proof, showing that the ways of the Lord are equal as regards the experience of both Christ, the first-fruits and his brethren, and "unto whomsoever much is given, of him shall much be required".

To our Lord Jesus the Father committed much. His birth was a marvel, and it had a mighty influence and bearing upon the molding of his character. By the overshadowing of the Power of the Highest "the Word was made flesh", through being "made of a woman"; with the result that while Christ was of the same sinful flesh as his brethren, he was much higher than they, in his mental and spiritual relations to the Deity. He was more sympathetic with God's ways and with all that is good, and he consequently spake as never man spake.

Of John the Baptist it is testified that he was

"Filled with the Holy Spirit from his mother's womb"—(Luke i. 15).

But Jesus was one who was higher than John. He was the Word made flesh—a man of much higher moral and intellectual capacity and energy than even John, of whom it is written he was "more than a prophet"—Matt. xi. 9. Yet John spake of Jesus as

"One mightier than I, the latchet of whose shoes I am not worthy to unloose"—Luke iii. 16).

This "wonderful" man had such a high spiritual mentality, that throughout his life, he was a manifestation of the Father, in character and word, speaking the words of the Father, and doing not his "own will" but that of the Father.

He was therefore God manifested or exhibited in "sinful flesh" for its redemption from the bondage of sin.

The great mental superiority given by the Father to our Lord Jesus was absolutely essential for the accomplishment of the objects in view.

The most ambitious aim and the greatest object of desire for mankind to pursue, and the grandest and most noble achievement possible for human nature (which Jesus was a partaker of) to labor for, is the assimilation of the divine nature by the human.

This glorious consummation has been attained in the person of our Lord Jesus Christ: first, morally; and in the second place, constitutionally as a partaker of the Divine Nature—the Lord—the Spirit, or in other words, "perfected" on "the third day"—Luke xiii. 32.

God in His great mercy and love through our Lord Jesus, has opened up a living way—the only name under heaven given among men, whereby men and women may become partakers or sharers in the victory won by Christ's achievement.

But while it was essential for the bearer of the Yahweh Name to be spotless in character in order to attain to a resurrection from the dead, it was also expedient that he be of a nature, identical in every respect with the nature he came to redeem. If this were not so, then is not our nature redeemed and the redemption of the body is a myth.

But this redemption of the body is not a myth—it is a blessed reality, because Christ was made in all points like unto his brethren, yet his body did not even see corruption. He had a nature the same as that of his brethren, with the propensities and impulses of sinful flesh, all of which he overcame, and thus redeemed our nature from sin and death.

It was by these impulses moving upon his "own will", that he was "in all points tempted like as we are", but in his case without sin, the impulses being fully and wholly restrained, kept under and completely overcome.

This overcoming is the very essence of the example our Lord has left for his brethren, to follow in his steps—1 Pet. ii. 21.

Being "of quick understanding in the fear of the Lord", he readily perceived his duty and promptly performed it with the power and strength given him by his paternity.

It was also necessary and positively essential that Christ should be a partaker of the same nature as his brethren, with all the infirmities pertaining thereto, that through his death he might destroy the diabolos, that element in our nature "inciting it to transgression" and having the power of death.

If this were not so then the condemnation of sin in the flesh, or the diabolos, could not have occurred when Christ was crucified, as Paul affirms it did—Rom. viii. 3; see also Eureka Vol. 1, p. 278.

So while Jesus was made of a woman and thus made of sinful flesh like our own, he was endowed with a mental and spiritual capacity and ability superior to all others of woman born, to reject the evil and choose the good.

But notwithstanding all this what a conflict took place in subduing the impulses of the flesh by his refusal to obey their sensations, constantly seeking the Father's aid, offering up "prayers and supplications with strong crying and tears ", thus learning obedience by the things which he suffered.

The Law of the Lord and His testimonies were his meditation all the day, therefore he kept His precepts.

Let us then emulate his example and may our prayer ever be—

"Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my strength and my redeemer"— (Ps. xix. 14).

B.J.D.

BE DOERS OF THE WORD, NOT HEARERS ONLY,  
DECEIVING YOUR OWN SELVES.

## The Seventh Vial—Conclusion

It was Solomon, king of Israel in her former glory, who writing by inspiration of God in the book of Ecclesiastes declared, " Better is the end of a thing than the beginning thereof ".

That is a truth which we fully appreciate as we approach the end of the consideration of the Apocalypse which has engaged our attention during recent months.

When John was in Patmos at the end of the first century, the Revelation of Jesus the Anointed was given to him to record for the servants of the Deity the things which would be speedily accomplished. Thus John stood at the beginning of these things. He lived in the twilight, which was about to change into the night of darkness during which the Gentiles, in their many political and ecclesiastical phases, would persecute the saints of the Most High until the day of the Lord dawned.

We, in the mercy of God, have been called to hold the same hope possessed by John, and are privileged to stand at the end of these things, with the night of darkness almost gone, and the dawn of the day of glory ahead. The night is far spent, the day is at hand. We look back along the road of history, and see how the events prophetically foreshadowed by Jesus the Anointed, have been accurately fulfilled, testifying to the Divine origin of the message, and giving an assurance of the fulfillment of those events which are yet in the future. All, whose minds are scripturally enlightened, realize that we are now fast approaching the end of those things which precede the return of Jesus Christ, and mark the beginning of the Lord's day.

"But ye, brethren," wrote Paul to the believers in Thessalonica, "are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." In our contemplation of the judgments of the Seventh Vial, coupled with the desire for a share in that state of glory, in the age of peace which lies beyond, those words of Paul provide a solemn warning, and also an exhortation. All those who live in the hope of life eternal, are not of the night, this night of Gentile darkness. They do not sleep, for the Deity hath called them out of the darkness of ignorance into the light of the Truth, not having appointed them to the wrath of the outpouring of this Seventh Vial, but to obtain salvation by Jesus the Anointed.

When John was given the Apocalypse to record Jesus said, "Blessed he who knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is at hand ". How great then is the need to narrowly observe the things which have been written concerning those events to take place in the near future, for verily the time is near, even the manifestation of the Son of God. If the signs of the dawn are not narrowly observed the watchers will slumber amid the present troubles, and, casting away their confidence of the reward, will stumble, and fall by the way, even as the dawn breaks.

The pouring out of the Seventh Vial, which is the concluding period of the Seventh Seal, and of the Seventh Trumpet, will not begin until after the resurrection of the dead, and the establishment of Jesus of Nazareth upon the Throne of David in Jerusalem, after the king of the North has been driven from the Holy Land. These events must precede the outpouring of this Vial, because the Apocalypse in chapter xvi. v. 17 plainly declares that "the Seventh Angel poured out his vial into the Air, and there came forth a great voice, from the throne, saying, "It is done." It would not be possible for the great voice of the Yahweh Name, Jesus and his glorified bride, to go forth unless they were enthroned in Zion. Joel prophetically confirms this in chapter iii. v. 16 where it is written, "Yahweh shall roar out of Zion, and utter his voice from Jerusalem ". This is the Great Voice of the Seventh Vial, which will cause the political heavens, and the earth to shake, and fall, to rise no more at all. Thus the Seventh Angel who pours out this vial is Jesus and his brethren, who will then be, like him, partakers of the divine nature. Nineteen hundred years ago, Jesus said to his faithful followers, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom ". And in the outpouring of this Vial they take the kingdom, and bring the whole earth into subjection to the will of the Deity.

When John saw Jesus and his brethren symbolized as the Rain-bowed Angel in Apocalypse chapter x., he heard seven thunders utter their voice, but was commanded not to write what those thunders revealed, but to seal them up. Thunders apocalyptically symbolized are wars. Therefore seven thunders are seven wars, or the completeness of the war of that great day of the omnipotent Deity. Although the details have not been given, the results are stated in the prophecy of this vial. John was told that the Seventh Angel poured out his vial into the Air. The Air here mentioned is the territory of the Four Beast dominions, referred to by Daniel in chapter vii. v. 27 as "the kingdom under the whole heaven, to be given to the people of the saints of the most High ". This is the same political heaven in which John saw a door opened, and a new throne established, as recorded in Apoc. iv. v. 1, 2. This new throne will be the Throne of David restored, and by the power of Jesus who sits thereon, and his immortalized brethren, the thrones of this Gentile age will be broken to pieces, and the kingdoms of this world will become the kingdom of our Lord and his Christ (Apoc. xi. 15).

But this state of peace can only be attained by the outpouring of Divine judgment expressed in the words of Apoc. xvi. 18, "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great ". It is written, "Yahweh shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake" (Joel iii. 16). The result of this shaking is prophetically shown through Haggai, "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother" (Haggai ii. 21, 22).

The work of destruction will take time, although Jesus, if He wished, could instantly destroy all who refused to submit to his commands. But there is a purpose to be served in the outpouring of this vial, which is to compel the whole world to at last recognize the existence, and the power of God, and to realize that they must obey His law.

When Jesus is enthroned in Zion, the prophetically revealed promise of the Deity, as recorded in the second Psalm commences its fulfillment.

"Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. v. 7-9).

It is clearly revealed in the Apocalypse chapters xvii. and xviii. that Jesus then commences the next phase of world conquest by the destruction of Rome, through whom, and her daughter religions, all nations have been deceived during this so-called Christian era. Before so doing, he will issue a warning proclamation of his intentions, and extend an invitation to any who are then willing to forsake her blasphemous doctrines, and to become subject to his commands. His invitation is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Apoc. xviii. 4-5).

Those here referred to as "my people" are not the saints, for they are then with Jesus in Jerusalem. The invitation is addressed to those Jews then still in Rome, and also any Gentiles of a willing mind, who may become the Lord's people by obeying his command to come out, and thenceforth live in hope of eternal life to be bestowed upon them, if faithful, at the end of the Millennium. This is foreshadowed by the prophet, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people" (Zee. ii. v. 10-11).

The reason for the destruction of Rome, is that her sins have reached unto the heaven. She has continued her wickedness until the establishment of the New Jewish Heaven, and has not repented. Paul speaks of her as, "that Wicked whom the LORD shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. ii. v. 8). The destruction is represented by a stone, like a great millstone, being cast into the sea, so that she shall be found no more at all. The crimes of the Roman Babylon have been greater than those of the Chaldean Babylon, for Rome in addition to destroying God's temple, oppressing his people Israel, and making all nations spiritually drunk with her false doctrines, has persecuted the faithful witnesses of Jesus, who have held the Truth during her long reign of blasphemy.

The kings of the earth shall bewail her, and lament for her. And the merchants of the earth shall weep and mourn over her. Painters, sculptors, jewelers, and others will bewail her destruction, because their trade with her in decorations, crucifixes, images, beads, cassocks, gowns, and other religious consecrations, will have passed away. Others will lament at the loss of social position, and respectability, with which they were regarded by reason of their association with the Roman Woman.

And many kings, priests, and other rulers of the nations, in spite of Rome's terrible end, will harden their hearts, and perish when later they oppose the armies of the Anointed Jesus.

The nineteenth chapter of the Apocalypse reveals the next step in the Divine program. The scene is changed from Rome to Jerusalem, the true eternal city. John says that "after these things"—the destruction of Rome as detailed in the previous chapter—he "heard a great voice of much people in the heaven saying, HALLELU YAH!" The reason for this praise to YAH is the arrival in Jerusalem of the news of the destruction of Rome. The world has never yet witnessed a time of thanksgiving to compare with these rejoicings. They who then praise YAH will be of two classes. The first class will comprise all those who had believed the gospel of the kingdom of God, and after immersion had continued patiently in well doing until death, and having been raised from the dead, at the return of Jesus, had received exaltation to the Divine nature. The second class will consist of the regathered of natural Israel, and the many from the other mortal nations, who will be joined to YAHWEH in that day as the subjects of his kingdom. And they all rejoice saying "HALLELU YAH! For Yahweh Elohim the all-powerful, hath prevailed! We can rejoice and exult, and have given the glory to him; for the marriage of the Lamb hath come, and his betrothed hath made herself ready" (Apoc. xix. 6-7).

The marriage of the Lamb, whilst a very important step in the Divine program, does not of itself remove the veil spread over all nations, for the evil influence of Rome and her daughters still remains. The "kingdoms of this world" are not yet become "the kingdoms of our Lord, and of his Christ". That can only be reached by conquest, and therefore the scene is changed from one of rejoicing, and thanksgiving, to preparation for conflict, in which the Hosts of this Jewish Heaven will carry war into the enemy's country in the struggle for the mastery of the world.

The opposing forces are the King of kings, or YAHWEH; the Hosts in the heaven; and the White Horses upon which they ride. The symbols will be readily recognized as, the Lord Jesus Christ as Commander; his immortalized brethren filling all the offices of the army; and the men of the Hebrew race as the soldiers of the kingdom. Their opponents are "the Ten Horns which receive power as kings one hour with the (Eighth Head of the) beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Apoc. xvii. 12-14).

This is "the war of the great day of the all-powerful Deity": and will be waged in righteousness. Zechariah prophesied thus: "YAH-WEH Tz'vaoth hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. And they shall be as mighty ones who tread down as in the mire of the streets in the battle: and they shall fight, because Yahweh is with them" (chapter x. 3, 5).

Moses prophesied of them so long ago, that one should chase a thousand, and two put ten thousand to flight.

The result of this great conflict will be the transfer of all the kingdoms of the earth to Jesus Christ, who will then be, not only King of Israel, but king of all the nations of the earth, with none to dispute his claim (Psalm ii. 8).

Then John sees the establishment of a new order of things wherein dwelleth righteousness as recorded in Apoc. chapter xx. The first "heaven" was the kingdom of Israel, the Jewish Commonwealth which was overturned so long ago, but this will be the second "heaven" or Millennial Age which will change the constitution of the whole world. The present Gentile Constitution of Society, both Church and State, will be entirely abolished. Popes, Cardinals, Archbishops, Bishops, and all others who have taught lies in the name of the Lord, all Gentile kings, emperors, officers of state, war lords of all kinds, all parliaments, and all kinds of legislative committees will be replaced by the immortal friends of Jesus who will reign with him as kings and priests in that day of glory.

The sweetness, and the beauty, of that peace which will then be enjoyed by the mortal nations, over whom these immortal kings and priests will rule, is now only understood by those who have carefully, and prayerfully studied the beautiful word pictures presented in the writings of the Old Testament.

All men will speak one language, and worship One God, for those who have believed the false doctrine of the Trinity, and those who have followed Mohammed, Buddha, Confucius and other false teachers will come to Zion, and say "Surely our fathers have inherited lies, vanity, and things wherein is no profit". And then all national envy, and rivalry will be removed, and every man will sit under his vine, and under his fig tree, with none to make him afraid.

But even this state of peace and quietness will be disturbed by a rebellion of the nations toward the end of the Millennial Age, for they will then attempt to re-establish mortal government. Their fate will be the same as that which befell the nations who opposed Christ, and his armies, before the Millennial Age commenced. They will meet with defeat, and death, and be engulfed in a great catastrophe that will finally remove rebellion from the history of the world. Then the faithful living of the mortal nations, together with those found faithful from among the resurrected dead, who have died during the Millennium, will be made immortal, and thus sin, and death, will for ever be removed.

John speaks of the passing of the Millennial Age in Apocalypse xxi. 1. He says, "I saw a New Heaven and a New Earth; for the former heaven and the former earth had passed away ". The Millennial Constitution of the World, here referred to as the Former Heaven and the Former Earth will not be perfect, and must give place to that Third Heaven and Third Earth, beyond the Millennium, in which there will be perfection.

Paul had a vision of this glorious constitution of things and told the believers in Corinth that he heard unspeakable words, or secret things, which it was not lawful, or possible, for him to utter. But John tells us something of what he heard. He says, " I heard a great voice out of the heaven, saying, Behold the tabernacle of the Deity with men, and he will dwell with them: and they shall be his peoples, and the Deity himself will be with them their Deity. And the Deity shall wipe away every tear from their eyes, and there shall be no more death; nor shall there be sorrow, nor crying, nor pain any more: for the former things have passed away. And he that sitteth upon the throne said, Behold, I make all things new." And John added, " And he saith unto me, Write: for these are true and faithful words" (Apoc. xxi. 3-5).

And once more the statement is repeated to John, as if to convince him of the future reality of the glorious things he had seen in, vision. John says as recorded in Apocalypse xxii. 6, " And he said unto me, These words are faithful and true: and YAHWEH Elohim of the holy prophets sent his angel to show to his servants the things which must come to pass with speed."

And then Jesus gives comfort to the aged apostle, with an exhortation added for all those to heed, who would hope to share in the glories of the eternal future.

"Behold I come suddenly. Blessed is he that keepeth the sayings of the prophecy of this book" (Apoc. xxii. 7).

The promise is repeated, coupled with a promise of reward.

"And behold, I come suddenly, and my reward is with me, to render to every one as his work shall be" (Apoc. xxii. 12).

And the promise is again repeated, "Yea, I come suddenly" (Apoc. xxii. 20).

And John aged, and weary with the strain of the sorrows he was enduring in exile, and looking forward to that age of glory of which he had seen such wonderful visions, replied,

"Even so, come, Lord Jesus."

To-day, we behold a troubled world that is distressed, and perplexed, with its many difficulties, and sorrows, and yet is heedless of its doom. We think of the glorious future which the Deity has offered to all those, of the sons of men, who are prepared to believe, and obey His will, and like John, weary with the difficulties of this present existence, we say,

"Even so, come, Lord Jesus."

W. P. Lane.

## Saul and David

It is said "Comparisons are odious ", and it is certainly true in the common intercourse of man with man. For many reasons man should not judge his fellows, chiefly because he is forbidden to do so, and also because most men lack the insight into character that can penetrate the strange ramifications of the human heart, and justly estimate the worth of a man.

God, however, who knows the hearts of all men, has seen fit to place in juxtaposition the lives of men; the record of whose actions would illustrate, for all time, the good and evil ways of life, as they appear when tested in the light shed upon them by the word of God.

Among those so placed are: Cain and Abel; Isaac and Ishmael; Esau and Jacob; Joseph and his brethren; and so on right down to the supreme contrast of Jesus and Judas. These all exhibit in various ways (usually in the order of first that which is natural, afterwards that which is spiritual) how man can rise or fall—be ennobled or degraded, according to whether he be influenced by the word of God, —or by the world, the flesh, and the Devil.

From this point of view the lives of the first two kings of Israel are full of instruction, exhibiting as they do the two paths that led, in the one case to tragic failure, and in the other to glorious success.

Saul and his successor David were placed at the head of God's people at an important juncture in their historical development. As the first kings of the nation, and raised to the position by divine appointment, they had a unique opportunity of distinguishing themselves in God's service, by ruling the nation in accordance with divine principles; and by establishing such a standard of public conduct that they might be worthy examples for their successors; and thus found a good basis upon which the royal house could be built up. The life of Saul shows how this wonderful opportunity was thrown away; and the life of David shows how, by rising to the occasion, he set such an example before his successors that even the best of them did not equal him.

It is evident from various indications in the Mosaic writings that God intended, in His own good time, to found a royal house for Israel from which the Messiah should spring. Accordingly He complied with the vain-glorious desire of the nation to have a king that they "might be like all the nations"; but only as a preparation for the king He Himself intended to set up. They needed a lesson first. God gave them a king who fulfilled all their expectations, but warned them of the result. As with the quails, so now, "He gave them their request, but sent leanness into their souls" (Ps. cvi. 15). Their folly did not pass unpunished. Not being content with the blessing and favor of God, and craving worldly things, they brought upon themselves inevitable trouble. God gave them a king in His anger, and took him away in His wrath (Hosea xiii. 10-11). Their manner of demanding a king, and their blunt reference to the agedness of Samuel and the unworthiness of his sons, shows how blind they were to their true interests. If the sons of Samuel could not worthily succeed him others could. They should have remembered Barak, Deborah, Gideon, Jephthah and Samson, and trusted in God to provide the right man. Also the kings of the nations were not such that Israel should desire the like. True, for a righteous nation, God could have provided a succession of righteous kings; but the people only wanted a stylish king; one who could come in and go out before them with becoming dignity. They "rejected God". Their carnal desire was granted—to their sorrow.

In Saul they beheld one possessing all the outward qualities they wished for in a king. God's warning was unheeded. Prepossessing in appearance, Saul was also fortunate in the impression his first public acts made upon the nation. His demeanour, before Samuel first, and afterwards before the nation at his elevation (together with the energetic measures he soon took in gathering the nation together for the relief of Jabesh-Gilead, and the resultant overthrow of Nahash and the Ammonites) had the effect of raising him to the full height of their expectations. His magnanimity towards the scoffing sons of Belial who despised him also helped the good impression he made. His early acts show that he possessed qualities that, under ordinary circumstances, would earn for him the esteem of his fellows. As a king of the people of God he was doomed to inevitable failure. A good specimen of the natural man, he unfortunately lacked the power of spiritual perception that only the truly enlightened can possess; he entirely misunderstood the character of God, consequently his standard of values was so completely wrong that throughout his life he seems to have misjudged his part in the important transactions he was called upon to undertake. As God's anointed king the first essential of his position was that he should

realize that his relationship to the nation of Israel was that of one called upon to lead them implicitly in all the ways the divine guidance vouchsafed him should indicate. His conduct showed that God loomed but vaguely before his mind. Samuel was the mediator between God and the nation, and, as the executive officer in the work of God, Saul should have carefully followed all that Samuel enjoined. A glance at some of the events of his life will show how seriously he misunderstood his office.

He early showed a lack of enterprise in the work of God. His son Jonathan, a young man probably under twenty years of age, saw more clearly the nature of their calling, and what kind of activity was due thereto. Jonathan smote the garrison of the Philistines at Geba, and his action roused that nation to gather their forces together in a great effort to make more absolute the supremacy they then had over Israel, and to overwhelm the new leaders that had arisen in their defence. With a vast array of men, horses, and chariots, they invaded Michmash. Here was a great opportunity for Saul to prove himself. The situation was trying. The spirit of the nation was low, and in the face of the menace of the enemy he found it impossible to keep the people together. They forsook his banner. Humanly speaking the case looked hopeless, but God was near. It was the kind of situation that called for a Moses, Gideon, or David.

Samuel, God's prophet, had instructed Saul to wait for him seven days at Gilgal in order that right steps might be taken to secure divine help and guidance. Samuel for reasons not disclosed delayed his coming. Fearful of his situation Saul acted without him. Thinking that God only needed to be propitiated with a sacrifice to obtain His favor Saul proceeded to action. The sacrifice being finished Saul's activities were arrested by the arrival of Samuel. His presence changed the aspect of things. "What hast thou done?" he asked Saul. Brushing aside Saul's explanation he said "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God which He commanded thee: for now would the Lord thy God have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee" (1 Sam. xiii. 13-14). Why did this incident prove Saul to be so utterly unworthy of his calling? It revealed him as a carnal man. One who could not understand the mind of God, or have any real conviction in regard to His work upon earth. The enterprise in hand depended entirely upon God. Saul's part was to trust and act unreservedly in accordance with the word of Samuel. It was to be a divine work carried out by human agency. Saul's conduct showed that his mind was not bent upon obedience. He desired to please God, but his ideas upon the subject were on too low a plane. He comprehended God but dimly and sought to invoke His aid with devices of his own. In Israelitish history God was the one great reality. The true worthies understood that. Moses had great dread of the possibility of God's presence being taken away from Israel for their disobedience. Saul, though alive to the dangers of the immediate situation, was not alive to the fact that with God's assured help there was no danger at all. God had wrought with Gideon with fewer men than Saul had with him and given him a great victory. At the call of Samuel God had overthrown the Philistines with a tempest at Mizpeh (1 Sam. vii. 9). Yet even with Samuel at hand Saul could not trust the God of Israel. He could only substitute a mere formality for the spirit of obedience. Not principle but expediency was his habit of life. Practical unbelief was at the bottom of it all.

It is refreshing to turn from Saul, to briefly glance at the wonderful exploit of Jonathan who saved the situation by one of those outstanding exhibitions of faith, that only the truly enlightened could achieve. His action places him in the same category as Shamgar and Samson, through whom God overthrew great numbers in single handed effort. What Saul lacked Jonathan supplied, and his wonderful feat as described in the early part of 1 Sam. xiv. shows him to be worthy to be placed beside David, and to rank with the slayer of Goliath as a hero of faith. God is pleased to work with such men and through them achieve great things. The action of Jonathan led to the discomfiture of the Philistines, and the men of Israel came out of their holes to join the battle, and gather in the spoil. Unlike Saul, Jonathan realized that there is "no restraint to the Lord to save by many or by few" (1 Sam. xiv. 6). In the whole of this episode Saul floundered badly. He had evidently received a

shock from the words of Samuel, and in a sudden zeal for religion he imposed a fast upon the people that ruined the day, and prevented the complete overthrow of the Philistines, and greatly endangered the life of Jonathan. Instead of finding out the mind of God his superstitious mind impelled him to interfere with an action that was already progressing well under the blessing of God. He tried to make good with contrivances of his own. But he had been rejected. Another would found the Royal House of Israel.

Adverting now to the well known expedition against the Amalekites we see the final abandonment of Saul by God. The Amalekites were a bad nation. They proved themselves to be enemies of the people of God in the days of Moses, and had ever after persisted in the same attitude towards them. They were proscribed by God, and Saul was commanded to carry out the proscription. His instructions were very precise: "Smite Amalek and utterly destroy all that they have, and spare them not; but slay both men and women, infant and suckling, ox and sheep, camel and ass" (1 Sam. xv. 3). We know the result of the expedition. Agag and the best of the spoil were saved. What transpired at the meeting of Saul and Samuel after the engagement provides much instruction of great importance to the children of God (especially in the present time of laxity). God's verdict upon the matter is: "It repenteth me that I have made Saul king: for he is turned back from following me, and hath not performed my commandment" (1 Sam. xv. 11). Samuel met Saul at Gilgal. Saul claimed to have performed the commandment of the Lord. "What then meaneth the bleating of sheep, and lowing of oxen that I hear?" was Samuel's all sufficient answer. Saul must have known he had not performed the commandment of God. He added hypocrisy to his sin by making excuses for his disobedience. Samuel then had the sad duty to perform of telling him of God's mind upon his actions. He reminded him of his origin and his call. Of the great things God had done for him and added: "Wherefore then didst thou not obey the voice of the Lord." Saul persisted in his excuse (that the people wished to sacrifice the best of the spoil to the Lord at Gilgal), and Samuel found it necessary to give him the sharp reminder that God had not such delight in burnt offerings as in obedience, for "Behold to obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. xv. 22-23). Such was God's rejection of Saul. Henceforth though still reigning he would not be recognized by God. Having discharged his painful duty towards him Samuel turned to leave Saul. Saul tried to restrain him, and pleaded with him not to dishonor him before the elders of the people; but to join with him in worship. "Saul held Samuel's garment and it rent and Samuel said: "The Lord hath rent the kingdom of Israel from thee this day and hath given it to a neighbour of thine, that is better than thou " (1 Sam. xv. 27-28). Samuel stayed but did not join with Saul in worship. After settling accounts with Agag he left Saul for ever. In this incident we see the true Saul. If his spiritual perception had been at all acute he would have been crushed at the pronouncement of divine rejection—the greatest of all calamities. Nothing else would have mattered. Yet we read of his great concern lest he should be dishonored before the people. Being a worldly minded man he had more regard for the appearance of things, than for truth and honesty. Appearance was everything to him. The same trait came out later in Michal, his daughter—a true chip of the old block. When David brought up the ark of God to Jerusalem amidst public rejoicing, and was so transported with joy at the fact that that important object was about to enter his capital, that he threw off all restraint and gave full expression to his joy; Michal we are told despised him. The event was nothing to her. She was only concerned at the indignity of the king allowing himself to be so carried away as to forget his royal deportment. No wonder David answered her as he did, and denied her the privilege of having sons—thus punishing her, and at the same time preventing the blood of Saul from entering the new royal line.

Saul, forsaken by God soon found himself in a sea of trouble. Strife and warfare filled up a great part of his life, and difficulties increased as time went on. He was unhappy in all his affairs, and a serious malady made his life a torment. The latter, a mental or nervous disease, was aggravated by God, and became a powerful agent in punishing him for his sins. His jealous hatred of David led him into gross excesses that reacted badly upon

himself and soured his whole outlook. Indeed the increasing acidulation of his mind was the most pronounced feature of his later life. His shameful treatment of David showed that his downfall had not taught him wisdom, for instead of submitting to the decree of God, he wickedly sought vengeance upon the man of His choice. If the flesh dominated him in his days of grace it dominated him much more after his fall. To such a life there remained but one possible issue. It could only end in the oblivion that awaits the ungodly. As Paul wrote in Rom. viii. 13 "If ye live according to the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live." These words are simple; but tragically so, in view of the tremendous alternative expressed. It is because the life of David accords with the second clause of this passage that we gladly turn from Saul to consider him. Saul, a typically natural man, received not the things of the Spirit of God. He could not know them because they are spiritually discerned (1 Cor. ii. 14). David had that discernment. The effect of this difference is seen in the result. In the one case it led, via Endor to Gilboa; in the other to a crown of life.

How grudgingly the commentators assent to the description of David as a man after God's own heart. They say he was not entirely such, but only in that respect in which Saul was lacking. Only by comparison they say he merited the description. They water down Saul's offences, and even accuse Samuel with harsh and arbitrary demeanor towards him. At the same time they make much of David's sins, and magnify them to his discredit. The Bible truly, speaks plainly in regard to his faults, but it keeps the record of them within due limits, and preserves the just proportions in respect to the rest of his life. Let us guard against such a grudging attitude as the commentators show. If Saul could not get God into his life, David could not have kept Him out. God was to him a far too intense reality for such a possibility. God's will and purpose were the dominating forces of his mind. David could respond to God as few men have been able, and in many of his utterances we have the high water mark of spiritual expression. In a very real sense he was a man after God's own heart. We need not condemn his faults; he has done so himself, and in no sparing language. But where will we find repentance more movingly and beautifully expressed than in the confession of David (Ps. li. to wit). Unlike Saul, David was humbled to the dust by his faults, and instead of rebelling at his punishment he sought and found forgiveness in a spirit that makes every contrite heart go out to him in loving sympathy. In the perfect state that is coming, none, we may be sure, will be more delighted than David to be for ever done with sinful flesh—that unclean thing that has given every son of God so much pain and trouble. Instead of finding fault with David let us try to emulate him in his high spiritual attainments. David's beautiful character was 'the result of a well spent life. A man cannot assume a character any more than he can be born with one. It must be built up day by day, and David's was no exception. He started well because he was of the "good ground" class, but the good seed grew to maturity because he cultivated it well. In his youth he was known to God as one after His own heart, and after his anointing he quickly manifested that wonderful faith that afterward sustained him so well in his long and varied career. What energized him to meet the dreaded Goliath of Gath? He was nerved for the contest because he understood God's part in it. To him God was the God of Israel, and not such merely in an abstract sense, but as actively and intimately such. The words of the blasphemous heathen were intolerable to him, and relying upon the fact that he was the Lord's anointed, he had faith enough to trust God as his helper, in undertaking the dangerous task of battling with the giant. His remarks to Saul, and his speech to Goliath himself, both show that he was moved by the sole consideration that God was defied, and that he entered the battle in God's cause.

(To be continued.)

# Britain in Scripture and History

## I.—EARLY BRITAIN

There is a tradition held by the Jewish people to the effect that the world in its constitution of sin and death will exist for six days' of a thousand years each, making in all six thousand years, and that this long period of unhappiness will be succeeded by the reign of the Messiah, which, lasting a thousand years, will constitute a Sabbath day of rest, in succession to this week of turmoil. Jewish authority attempted to base this idea on Psalm 90, verse 4, where we read, "a thousand years in thy (God's) sight are but as yesterday when it is past". This it will be observed will only prove one part of the tradition, viz. that a day may be reckoned a thousand years, though as God made the earth in six days and rested on the seventh, it might be fairly concluded that the rest of the tradition is sound. However, in the testimony of Paul and John we find evidence which may be considered sufficient to prove the soundness of the doctrine. John mentions the reign of Christ as continuing in its first stage for a thousand years (Rev. xx. 4-6), and Paul refers to this period as "a rest (literally the keeping of a Sabbath) to the peoples of God" (Heb. iv. 9). That the rest of which Paul speaks is a partaking with Christ in his reign over the nations for a thousand years is beyond question. We have here then evidence that the thousand years of John is a Sabbath, and from this it is quite safe to conclude that the previous state of things would exist for a week of six days of a thousand years each. This being so it is interesting to note the occurrence in the Prophets of such phrases as "the latter days," "the last days," "the time of the end," etc. Doubtless these refer to the last days or concluding period of the six thousand years, so that when we see the things predicted concerning this time, we may know that the Sabbath of rest is approaching. It is interesting then to observe that the Prophets of Israel have spoken of events which would transpire in the experience of various nations in the time of the end of the days of this six thousand years.

We may here pause to observe that the reign of the Messiah which will be primarily as King of Israel, has had some relationship to the distribution of the earth among the nations after the flood. We learn this from a statement of Moses, which occurs in the eighth verse of the thirty-second chapter of the Book of Deuteronomy, which reads: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he sets the bounds of the peopled according to the number of the children of Israel." We may from this conclude that the peoples were given places according to that which God had designed should be occupied by them when Messiah reigns as King of Israel. Hence the question becomes interesting as to what lands were occupied by the nations mentioned by Moses in the tenth chapter of the Book of Genesis, for it is doubtless to these that this statement refers, which also shows that the tradition that Noah in the hundred and first year after the flood divided the earth among his descendants is founded in fact. According to Welsh tradition that people is descended from Gomer, and Britain fell to their lot at this division. There is little doubt that this is true—indeed the name by which the Welsh designate their nation, "Cymri", is just simply a variation of Gomer. It is interesting then to notice that while certain histories, probably endeavoring to pander to the higher critics, have made a period of fifty thousand years as that of pre-historic Britain, there are others, published recently, which not only record the existence of peoples from whom the ancient Britons were probably descended, but give an estimate of pre-historic British story which is in every way consistent with the Bible account of the flood, and of the period in the world's history at which it occurred.

The prophets when speaking of Britain in the latter days, have, of course, not mentioned her by the name of Britain. They indeed could only refer to a distant future of a country by the name by which it was then known, though there was, as we hope to show, another way by which they mentioned a country, in which they predicted the occurrence of

events in the distant future; and that was by giving it the name held in the existing cosmos, or in a previous one, of the state which held, or had held, the position which would be held by it in the cosmos existing at the time of the end. Hence, Rome was styled Babylon, Apostate Christendom Egypt, Jerusalem Sodom and Gomorrha, examples which with others will doubtless occur to the reader.

The prophets have mentioned Britain in both of these ways, first under the name of Tarshish, secondly under that of Tyre. We will consider Tyre first. Ancient Tyre was the great naval, commercial and mercantile power of her day. She is alluded to by the writer of "The Giant Cities of Bashan" as the England of her time. Isaiah says, chapter twenty-three, verse eight, "Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth ". Could a more graphic description of the leading men of Britain be imagined? A careful perusal of the twenty-seventh chapter of Ezekiel's Prophecy would be sufficient to show that the commerce of Tyre was world-wide, and the same is true of Britain. Further, the trade of Tyre has passed from nation to nation until finally it is now carried on by Britain. Tyre did the carrying trade of the world. She was succeeded by the Greeks of Egypt, who in turn gave way to the Romans, these to the Venetians, these to the Dutch or Hollanders, and finally the English. The conclusion is therefore inevitable that Britain is the latter day Tyre. But further, it is possible, nay probable, that the ancient Britons were to some extent of Phoenician, that is of Tyrian, origin. The Phoenicians, whose principal city was Tyre, traded with the inhabitants of ancient Britain for tin, of which supplies were obtained, and there is reason for believing that colonies of these people settled in this island. Britain may therefore in a certain sense be considered a colony of Tyre. She is also a colony of Tarshish. The latter country is mentioned in Ezekiel, xxvii. 12, where its products are enumerated as "silver, iron, tin, and lead ", all of which are products of Britain. Silver mines were worked at Combe Martin in Devonshire, in the time of the Plantagenets. The tin mines of Cornwall are well known; iron and lead scarcely need mentioning among Britain's products. Here then is evidence that Tarshish in Ezekiel's day was, among other places, Britain. There were though several places called Tarshish in Ezekiel's day, but curiously these all belong to Britain. They are India, Gibraltar, and Cyprus. The products of Tarshish mentioned in 2 Chron. ix. 21, would point to India as the place indicated. It is then interesting to note the fact that several of the products of India are called by Greek names; this is a statement which the writer has read, but is unable to further illustrate, as the book in which it was contained is not now available. He thinks, however, that cotton was one of the products mentioned. Tarshish was a Greek people, see Gen. x. 4, where Tarshish is given as a son of Javan, which is the word translated "Greece " in Zech. ix. 13. We may then safely conclude that India was named because of being colonised by Greeks, from the original Tarshish, which was in all probability, Cilicia, the capital of which was Tarsus (a variation of Tarshish), the birthplace of the Apostle Paul. This tribe of Greeks appear to have founded colonies in several places around the Mediterranean, which on account of this fact was called the Sea of Tarshish. It is also very probable that the fugitives from Troy were of this nation, and these according to Geoffrey of Monmouth's British History founded a kingdom in Britain, and built London, the original name of which was Troynovant, or New Troy. Geoffrey's history is usually regarded as a romance. It is indeed listed in Dent's Everyman Series as such. Of what value a spurious history would be as a romance it is difficult to conceive. Readers of novels or romances usually insist that the things related shall come within the bounds of the possible, but Geoffrey's claim to be a historian has been rejected because he relates certain things which could not have happened. Does it therefore follow, that all he tells us is untrue? The writer ventures to think otherwise. There is much corroborative evidence in the features of a certain type among the English people, and in the style of the city of London's architecture, to show that the things related by Geoffrey are in the main true. We have then in the facts related above abundant evidence that Britain is the nation referred to when the Prophets speak of Tyre and Tarshish in the latter days.

What then have these Prophets spoken concerning this latter day power? They predict the uprising in the latter days of a great Northern Power which should arise against the recently restored remnant of the children of Israel, and which should be opposed by a

power which is styled, "Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof ". This power would, however, not successfully oppose the northern power; the deliverance of the children of Israel would come through divine intervention, after which, as another prophet (Isaiah) foretells, the ships of Tarshish (evidently the British Mercantile fleet) will bring the rest of the children of Israel back to their land (Isaiah Ix. 9). We say the British Mercantile fleet because it is evident from Psalm xlviii. 7, that at the time of this conflict in the land of Israel, the British Naval armaments will be destroyed, or at any rate, crippled by an east wind while in that quarter.

With reference to Tyre, we learn from Isaiah xxiii. 18, that the riches belonging to the power answering to that name, just before the establishment of the Kingdom of God, will be given to the saints, the rulers in that Kingdom. Again from Psalm xlv. 12, we learn that this power will be in obedient alliance with God's Kingdom, just as ancient Tyre was with the Kingdom of God in the time of Solomon.

The events then, which are transpiring in Britain, are sufficient to show that the time in which we are now living is the time to which we alluded in the beginning of this article.

J. H. DYER.

## Land of Israel News

" Fear not, O land; be glad, and rejoice: for the Lord will do great things " (Joel ii. 21).

An Arab claim to an area of 5,000 dunams in the Heftziba Colony near Hederah has been dismissed by the court, together with Arab claims to rights of pasture and wood-cutting on this land. The famous Infiat land case is also being retried, fresh Arab claims having been brought forward.

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New important water sources have been discovered at the Jewish colony Afuleh and at Beersheba.

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The foundation has been laid in Tel-Aviv of a new quarter, Achwa, which is being erected by a group of Jews, headed by Cantor Kwartin, of New York.

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Bedouin attacked Alexander Zeid, the guard of the Jewish settlement Sheik Abrek, and his son last week, and injured them seriously. Several Bedouin have been arrested and three of them have been identified by Mr. Zeid as his assailants.

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Mrs. Irma Lindheim, the former head of the American Hadassah Organisation, has definitely decided to settle in Palestine. Mrs. Lindheim is now a member of the Poale Zion Organization.

A registrar of Co-operative Societies in Palestine has been appointed in accordance with the recommendation made by Mr. Strickland in his report on the co-operative system in the country. The registrar will be required to promote the co-operative movement among the Arab population, and the Government will, it is understood, seek Jewish assistance in this work.

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The Haifa Court has finally dismissed the claims put forward to the Jewish lands in the Infiat area by a number of Arabs, who argued that their fathers and forefathers had cultivated and grazed on those lands, and that therefore, they have a right to use them.

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The authorities are evidently determined to collect at all costs the fines imposed on the anti-Jewish rioters in Hebron in August, 1929. To collect fines amounting to £ 1,700 from two Hebron rioters, they have taken possession of their houses.

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Mr. Sacks, of Paterson, U.S.A., has begun the construction of a silk factory in Ramath Gan, which, it is anticipated, will contribute greatly towards the development of the colony.

## Signs of the Times

DICTATORSHIP IN GERMANY.—Events in Europe have moved rapidly since last month. On July 20th, Herr von Papen was appointed Dictator of Prussia and commenced by summarily dismissing the Prussian Government. The chiefs of the Berlin Police refusing to submit, were thrown into prison, and the city was placed under a firm military jurisdiction. The same evening an explanation of these events was broadcast throughout Germany, it being stated that the influence of the Communist Party on Prussian affairs was the primary motive. Dr. Brüning declared that the step became inevitable owing to the strong pressure of Herr Hitler. Thus, rapidly and bloodlessly came about "the second German revolution"; the Socialists, who have been in power since 1918, being ruthlessly swept out of office everywhere.

Very shortly afterwards the German elections to the Reichstag (Parliament) were held with the result that the Hitler Party increased its representation from 110 to 230, an increase insufficient however, to give it a clear majority. It is said that Hitler's party has reached the peak of its popularity and that having failed to obtain a majority on this occasion, its chances are gone for ever. We shall be wise to make no prophecies on such matters, as political upheavals occur with startling frequency nowadays. At present the situation is too tangled for anyone to foresee the result. The Hitler party is divided as to whether it will support or oppose the Von Papen Government; anti-Jewish and anti-Communist riots everywhere render the continuance of the military regime necessary.

The important point of all these events is that they have restored Germany to the front rank of European nations. A few days after Von Papen's coup d'état, the German Delegate at the Disarmament Conference at Geneva said "Tear up the Versailles treaty or we will not return to the conference." Thus Germany hit right across the placid proceedings of the conference" and any hope of its success vanished. On the following Sunday the

"Sunday Express" said The Disarmament Conference at Geneva is virtually over. It has ended in complete failure. It has done nothing and it was not in its power to do anything." . . . "Europe remains an armed camp. Its last state is worse than its first. Once more the lesson is plain that these international conferences bring not new peace, but new perils."

The same paper remarked "Since the war there have been fifty full dress international conferences in Europe. Not one of them has achieved a useful result. What has been the cumulative effect of all these conferences? Look at Europe."

The Italian Air Minister said Italy was tired of the insincere game being played regarding disarmament. Instead of the conference advancing disarmament it had only revealed underground opposition to any solution.

The Lausanne Conference has also left the world in a worse state than when it began. According to one newspaper its only results were the breaking up of friendship between Britain and Italy, the creation of friction with the U.S.A. and the precipitation of the coup d'etat in Prussia.

From this brief resume of current events we get some idea of the chaotic condition of Europe, and the utter hopelessness of any relief apart from Divine intervention. The Prince of Wales truly said (at the unveiling of the Thiepval Memorial on August 1st) "The only sure happiness for each individual Nation is to be found in the prosperity of the whole world."

But the Bible teaches us that to seek for peace without first establishing righteousness is a vain quest. "Thou wilt keep him in perfect peace whose mind is stayed on thee" (is. xxvi. 3). The world in general is altogether evil and fast approaching the time when "God will punish the inhabitants of the earth for their iniquity" (v. 21).

Only when there is one supreme Dictator with infallible wisdom and omnipotent power in the earth will world wide peace and prosperity be established. And this, with all the good will he can command, the Prince of Wales or any other Prince, can never attain. It is the work of the Prince of Peace who will, when the nations have been subjugated to His will, put off "the dyed garments from Bozrah", cause the righteous to "flourish" and consequently bring "abundance of peace" to a regenerated earth (Is. Ixiii. 1; Psa. Ixxii. 7).

Of the result of the Ottawa Conference it is too soon to speak. Arrangements are being made for reciprocal free trade between Great Britain and the Dominions, the only possible result of which must be a further strengthening of the links of Empire and a greater tendency to break away from Continental alliances. In spite of Mr. de Valera's differences with Britain, there is an Irish Free State delegation at Ottawa, where relations appear to be completely harmonious. Ireland knows that separation from the British Empire at the present time would spell her ruin, and it is certain that some compromise will presently be reached.

An interesting minor event was the decision of the Independent Labour Party to break away from the official Labour Party. A few years ago the leaders of the I.L.P. were Mr. Ramsay Macdonald and Mr. Snowden, and during the War these two alone in Parliament voiced the Socialist principles of their party. But things have so happened that these two men have attained to the highest positions in the state at a time when Parliament is overwhelmingly Conservative in character. They renounced their membership of the I.L.P. some time ago, finding it impossible to rule in Britain and inculcate Socialist principles at the same time. Such is human nature; Communism, for example, could never flourish in the House of Lords for the reason that Communists who attained to that eminence would soon cease to believe in Communist principles. In the same way the I.L.P. has found as soon as its leaders became the first gentlemen in the land, they ceased to be Socialists.

It is of course the policy of all Governments, by whatever name they may be called, to keep the masses under their control. A repressive law is rarely repealed by a succeeding government.

These facts illustrate the impotence of men to bring about millennial conditions in the earth. It is as true now as ever that "the most High ruleth in the Kingdom of men" and if there are any who suppose that any particular individuals can cure the world's

woes, surely a consideration of political events since the War will dispel such an idea. God's purpose is unchangeable and must be fulfilled at the appointed time. Political upheavals in Russia, Germany, Britain or anywhere make no difference whatever, for there is One who "bringeth the princes to nothing." Can anyone "show Him the way of understanding"? (Is. xl. 14, 23).

W.J.

BE SWIFT TO HEAR; SLOW TO SPEAK; SLOW TO WRATH.

## Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known at the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London, S.W.9. not later than the 7th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of bro. A. D. Strickler.

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 5, Florence Street, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given IN PRINTED LETTERS

BLACKHEATH (Staffs.) — Christadelphian Hall, Ross Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. On Whit Monday, May 16th, we held our ecclesial Fraternal Gathering, and it was an occasion of much encouragement, when we had visitors from Dudley, Birmingham, Wellington, Nottingham, Crewe and Great Bridge. The subject for the after-meeting was "The Dispensation of the Ages", which was dealt with as follows: "Adam to Moses," by bro. W. Southall (Birmingham); "Moses to Christ," by bro. Bennett (Blackheath); "The Gentiles," by bro. T. Phipps (Great Bridge); "The Millennium," by bro. Powell. A very profitable time was spent around the Word. Our lectures continue to be well supported by those interested in the Truth, and we hope they will be called by God into covenant relationship with Him. We have had the company of the following visitors at the Table of the Lord: bro. Tarplee (Birmingham), bro. and sis. Bicker, bro. D. Jakeman, bro. and sis. C. Jakeman, bro. G. Jackson, bro. and sis. T. Hughes (all of Dudley). Sis. Powell (wife of bro. C. F. Powell) is meeting with us as a member of our ecclesia.—C. BENNETT, Rec. bro.

BRIGHTON. — Athenaeum Hall, 148 North Street. Sundays: Breaking of Bread (Room "A"), 5 p.m.; Lecture, 6.15 p.m. Wednesdays (Room "B"), Bible Class, 7.45 p.m. Since our last report we have had the company at the Memorial Feast of a large number of our brethren and sisters from other ecclesias. We have been pleased to

welcome bro. and sis. Heason (Nottingham), bro. and sis. Goodwin, bro. and sis. Jeacock (St. Albans), bro. and sis. Hembling (Horns Cross), bro. and sis. Tarling, sisters Bullen, Atkinson, Evenden, Clarke, Molter, G. Molter, K. Ellis, P. Ellis, C.F. Ford, Lee, C. F. Clements, E. Evans, Thirtle, D. Crumplin and bro. Glover (all of Clapham), sis. Warner (Luton), sis. I. Stokes, bro. W. Rivers (Holloway), bro. Sharpe and bro. Crosskey (Sutton). Brethren I. P. Evans, C. A. Ask, E. W. Evans, H. M. Lee, H. M. Doust, H. T. Atkinson (all of Clapham) and bro. G. H. Lethbridge (Holloway), have ministered to our spiritual needs by exhortation and also proclaimed the Word; while bro. Jeacock (St. Albans) and bro. Tarling (Clapham) spoke at our mid-week meeting. We thank them for their faithful service. Sis. Marshall (Nottingham), who we thought would be meeting with us for some months, has now returned to Nottingham and is meeting with the brethren and sisters of that ecclesia. We are pleased to report the continued interest of a few friends who regularly attend our lectures, and we have recently increased the number of our distribution cards, which besides giving monthly lecture program also advertise "Christendom Astray". A number of people in this district had applied to bro. F. G. Jannaway for certain of our books and pamphlets. Their addresses having been given to us, we are keeping in touch with them, praying that they may see the light of the gospel.—J. D. Webster, Rec. bro.

DUDLEY.—Christadelphian Hall, Scoffs Green. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 7.30 p.m. Our Sunday School outing took place on Saturday, July 9th, to Dartmouth Park, where about 150 brethren and sisters and children enjoyed a glorious day. Bro. D. C. Jakeman and bro. S. Shakespeare addressed the children calling to mind the goodness of God and the promises given to us. On July 23rd, the Eureka Class arranged an outing to Gospel End Common. Over 50 brethren and sisters met together and enjoyed feasts natural and spiritual. Three addresses were given from Rev. vii.: "A great multitude which no man can number," bro. Wesley Southall; "Clothed in white raiment," bro. E. Jones; "God dwelling among them," bro. H. Greenhill. These are helps by the way, which will help to develop the spiritual man in Christ Jesus. Bro. G. Shakespeare and sis. D. Cook were united in marriage on July 30th. We trust that God's richest blessing will rest upon them, and that they will prove helpmeets to each other on the way to the Kingdom, allowing the Word to govern every action of their life. We have been pleased to welcome bro. Geatley and bro. W. Butterfield (Oldham), bro. W. Southall and bro. B. A. Warrender (Birmingham), bro. H. T. Atkinson and bro. M. L. Evans (London), all of whom we thank for their faithful ministrations. We have also had the company of bro. T. Phipps and bro. Hale (Great Bridge), bro. and sis. H. Allen (Birmingham), bro. and sis. Gray (Luton), sis. Bale and sis. Farmer (Nottingham), and sis. E. Pigott (Shatterford).—Faithfully your brother in Jesus, Fred H. Jakeman, Rec. bro.

FALMOUTH.—5 Mayfield Road. Sundays: Breaking of Bread, 3 p.m.; Bible Class, 6.30 p.m., when we continue to read *Elf is Israel*. Since our last report we have welcomed around the Table of the Lord bro. and sis. Smith (Holloway), sis. Olive King and sis. N. Browne (Clapham). We are still happy to spread the joyful news of Christ's coming kingdom by delivering pamphlets from door to door to enlighten the people on this most important subject. We are having two more special lectures in the Town Hall, Falmouth. On Wednesday, Sept. 14th, bro. W. Southall (Birmingham) will, God willing, speak on "The Second Coming of Christ, long ex-peeled but now imminent. A consideration of the evidence from the Old and New Testament"; and on the following Wednesday, Sept. 21st, bro. F. Jakeman (Dudley) will deliver a lecture on "The Signs of Christ's Immediate Return; Universal apostasy from the Faith; Distress of nations with perplexity; the vain cry of peace; the grouping of the nations towards Armageddon; what will the end be? "Any brethren and sisters who can give us a helping hand will be heartily welcomed.—A. Richards.

IPSWICH. - Sundays: Breaking of Bread, 11.15 a.m.; Lecture, monthly, 3 p.m. At our lecture on June 19th, given by bro. F. Kirby upon "Is the gospel preached in the Churches? The gospel preached by Jesus and his Apostles ignored by Christendom", we only had three strangers, a proof that the time has come when sound doctrine cannot be endured. Our brother also gave a stirring exhortation to continue steadfast in our most Holy Faith. Our last lecture, on July 19th, by bro. H. T. Atkinson, on "Are the dead alive? The truth concerning them; and also those now living", we had nine strangers. In addition to the above (through some of the brethren and sisters spending their holidays at Felixstowe, 10 miles), we have enjoyed the company at the Table of the Lord of the following brethren: Wade, senr. and junr. (Colchester), H. P. Christmas (Bury St. Edmunds), H. Linggood (who cycled from Butley, 14 miles), H. L. Hayward, C. Wright, F. Brooks, R. C. Wright, R. Parkes, R. H. Smith (Singapore), sisters Kirby, Atkinson, Brown, Brooks, Hayward, Wade and Smith. We are thankful to our Heavenly Father for these blessings, and to the brethren mentioned for their loving service in this corner of the Master's Vineyard. — W. P. Hayward.

KIDDERMINSTER.—Eureka, Bridgnorth Road, Franche. Greetings in Christ's Name. Since our last report we have been pleased to welcome around the Table of the Lord bro. and sis. H. Greenhill, bro. and sis. I. J. Harding, bro. and sis. D. C. Jakeman, bro. and sis. W. Southall, bro. and sis. F. J. Wilton, and bio. S. White, all of Scotts Green, Dudley ecclesia. Brethren Greenhill, Southall, and Jakeman gave us words of exhortation and very happy and profitable times were spent together. In conjunction with bro White, who resides at Kinver (about 5 miles from here), we have been endeavoring to bring the Truth to the notice of the people round here by means of the "Declaration," and by conversation. Our efforts have not been very successful so far, the majority of people make the excuse of "No time," and the lack of inclination to search the Scriptures is undoubtedly an indication of the ungodly state of the world in these last days of the present order of things, and a sign of the times to us that its course is nearly run and that the time is ripe for the manifestation of the divine judgments on a world which knows not God and desires not the knowledge of His ways. May we each one be accounted worthy to escape the things which shall come to pass and to stand approved before the " Son of God " at his appearing and his Kingdom. Faithfully your brother in Israel's hope, H. W. Pigott.

LEAMINGTON SPA. — 36 Warwick New Road. Breaking of Bread, 11 a.m.; Thursday, Bible Class, 7.30 p.m. On July 24th our isolation was cheered and enlightened by the company of a number of like precious faith at our Memorial Feast, namely, sisters P. Ellis, K. Ellis, E. Pinchin, G. Squire, and brethren Sidney Warwick and Jack Squire, all from Clapham. We thank the brethren for the valuable assistance rendered, the former of whom presided while the latter exhorted us. We are always pleased to welcome and fraternize with those whose affections are set on the Hope of Israel, and we pray that these treacherous days of darkness and ungodliness may soon be ended by the realization of our Hope.—L. Feltham.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. It is with sorrow that we record the death of our aged sister G. F. Evans, who fell asleep on July 31st, in her 91st year, and was laid to rest in Norwood Cemetery on August 4th, bro. E. W. Evans speaking words of comfort. Sis. Evans was immersed over 30 years ago, and it was characteristic of her zeal in the Truth that she was hardly ever absent from a meeting. During the last few months of her probation she was brought to the meetings (week-night as well as Sunday) in a wheeled chair, and finally attended the Memorial Feast within two months of her death, maintaining almost to the end an intelligent interest in the hope which is ours. We know that her faith will be justified, for "precious in the eyes of the Lord is the death of

His saints". It is with sorrow also we report that we had the painful duty of withdrawing from bro. Reginald Barrett Webb at our quarterly meeting held on July 14th for disobedience to our Lord's command by persistent and deliberate absence from His table. Many efforts, spread over a long period, have been made to get our brother to retrace his steps but all to no avail. We pray that he may yet be caused to realize his dreadful position in the sight of God, so that he will repent of his folly. Sis. W. Keates of Putney will in future meet with us, whilst sis. M. E. F. Smith of this ecclesia will in future meet at Sutton. We have great pleasure in recording the following immersions, namely, July 10th, Miss Mary Arminson (formerly Church of England); July 17th, Mrs. Hilda Beatrice Learman (formerly Church of England); July 31st, Miss Nellie Joan Mumford (ex Sunday School), daughter of our bro. and sis. Mumford. We pray that our new sisters, by holding fast to their high calling in Christ, may receive the coveted prize of eternal life. It is proposed, if the Lord will, to make a special effort to preach the gospel in the Wandsworth area by holding three consecutive Wednesday evening meetings in the Wandsworth Town Hall (Lower Hall), viz, on September 28th, October 5th and 12th, at 8 o'clock on each occasion. We have had the pleasure of the company at the Table of the following, who have all been heartily welcomed: bro. Christmas (Bury St. Edmunds), bro. Ellis (Croydon), bro. and sis. Cartwright (Dudley), bro. Barber (Ealing), bro. Winkworth (Eastleigh), sis. D. Shorter (Hitchin), bro. G. H. Denney, bro. Ell, bro. and sis. Mercer and bro. Townsend (Holloway), sis. M. Hayward (Ipswich), sis. G. F. Feltham (Leamington), bro. and sis. Crawley and bro. G. Hodge (Luton), bro. Newman (Margate), bro. F. Lewis (Newport), bro. N. Hodge (Plymouth), bro. and sis. J. L. Young, bro. and sis. P. Perry, sis. Perry, senr., sis. Dormer, sis. Harden, sis. Winnall, sis. Judall (Putney), bro. and sis. Stafford, and bro. and sis. Webster (Seven Kings), bro. and sis. Morse (Swansea), bro. Eric Clements, bro. Fowler (Sutton), bro. Restall (Oxford), sis. Golden (Los Angeles). Also sis. Browning, of Nairobi, who will meet with us for the next few months.—F. C. Wood, Asst. Rec. bro.

LONDON (Holloway).—Public Library Hall, Manor Gardens, near Royal Northern Hospital, Upper Holloway, N. Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m. We are glad to report the obedience to the Call of the Gospel of Mr. Dennis Bath, son of bro. and sis. E. H. Bath, who was baptized on July 12th, and of Miss Ida Eveline Garrett, formerly Church of England, who was immersed into the Saving Name on August 4th. May the blessing of our Heavenly Father be upon them both. Our Bible Class venue will be changed as from September 7th to the same address as our Sunday meetings, i.e., the Public Library Hall, Manor Gardens. Our next Fraternal Gathering will, God willing, be held on Saturday, September 25th. We hold our Elpis Israel Class at 57 Woodville Road, New Barnet, on alternate Thursdays for the help of those who were interested as a result of our special effort at Barnet early this year. We have received an invitation to co-operate with two ecclesias not in our fellowship at Leamington and Coventry, and while we welcome any such overtures based upon a common understanding, we have not felt assured that this as yet exists in this case. We have therefore replied on similar lines to the admirable letter sent by the Clapham brethren. We have welcomed as visitors bro. K. Jones and sis. G. Brett of Brighton, bro. N. Widger of Ealing, sis. Pinchen, senr., and sis. E. Pinchen, and bro. D. L. Jenkins of Clapham. Bro. Widger and bro. Jenkins ministered to the strangers on Sunday evenings.—Geo. H. Denney. Secretary.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture, 6.30 p.m.. Thursdays: Bible Class. 8 p.m., at 24 The Broadway. West Ealing. Yet another has obeyed the command to believe and be baptized. Mr. Walter Henry James Robert Tilbury (formerly a member of the Pentecostal League) was immersed, after a good confession, on August 2nd. We

rejoice accordingly and pray that we may each be sustained by the Word of Life to receive the glorious gift when He comes. Bro. and sis. Buck (Putney) have been welcome visitors to the Lord's Table and bro. Buck ministered to us in exhortation. We have also been assisted in proclaiming the Truth by brethren D. L. Jenkins and W. R. Mitchell (Clapham) and W. F. Buck (Putney).—Norman G. Widger, Rec. bro.

MOTHERWELL (Scotland).—Orange Hall.. Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School and Bible Class, 1.15 p.m. Since our last report we have been pleased to welcome to the Table of the Lord sis. Jane Mullin of Irvine, formerly a member of Jasonville ecclesia, U.S.A. (in our fellowship). Sis. Mullin having obtained a situation in Glasgow will in future meet with us at Motherwell.—Rod H. Ross, Rec. bro.

NEWPORT (Mon.)—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m..( first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to state that on July 10th we had a visit from our bro. Allen of Dudley, who faithfully delivered the words of exhortation and lectured in the evening, two of the alien being present. We wish also once again to send out a hearty invitation to any brother or sister who may be this way on holiday to meet with us around the Table of our absent Lord.—D. M. William, Rec. bro.

OLDHAM. — Guildroom Greenacres Hill Stores, Greenwood Street. Sundays: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. {Mechanics Institute, Manchester Street, Werneth). We propose, God willing, holding our Fraternal Gathering on Saturday, September 17th; tea 4.30 p.m., meeting 6 p.m., in the above rooms, Green-acres Hill Stores. All brethren and sisters in fellowship are cordially invited, Subject: "Our Responsibilities to the Truth"—(1) "Preaching the Word and the Distribution of literature," by bro. T. Phipps (Great Bridge); (2) "Attending the Meetings and the Giving or our Substance," by bro. F. H. Jakeman (Dudley). We have been assisted in the work of the Truth by brethren W. J. Elston (Nottingham), E. W. Evans (London), D. C. Jakeman (Dudley) and A. C. Simpson (.Nottingham), and we tender them our thanks for their faithful ministrations. We have also had the company at the Table of the Lord of sis. Elston (Nottingham), sis. Cooke(Accrington), sis. J. Heyworth, sis. York and sis. Edna York (Bacup), bro. J. Heyworth and sis. Sophia Heyworth (Rochdale), bro. Allen (Dudley), bro. Browne and sis. Bogan (Manchester).—W. Cockcroft, Rec. bro.

PLYMOUTH. — Oddfellows' Hall, 148 Union Street (near Railway Arch). Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays: Bible Class, 7.45 p.m. We enjoyed an upbuilding time on the occasion of our Summer Outing on July 13th, when a number of Brethren, sisters and school children journeyed by road to Cornwood, a village a few miles from Plymouth, situated amidst delightful surroundings. There were games for the children, and for adults a service of Bible reading, hymns and prayer, with an address by bro. A. Nicholls, who drew lessons from the temporal things with which we were surrounded and spoke concerning their spiritual counterparts, the ample tea provided being a reminder of God's promise of a "Feast of fat things and wine on the lees, well refined", when the restitution of all things takes place; and we were exhorted to rejoice in the "Rain from heaven, and fruitful seasons," sent to "fill our hearts with food and gladness". We have also had spiritual food ministered by bro. W. A. Quin (Cowes, I.O.W.), bro. P. Kemp (Clap-ham) and bro. R. Smith (Birmingham), who each exhorted us in the faith and lectured, a few strangers being present on each occasion. We are grateful to our brethren for their assistance. Visitors have been bro. and sis. R. Smith (Birmingham), bro. and sis. P. Kemp, sisters Davidson, Denney, Stares and Walker (Clapham), bro. and sis. Wells and sis. Walstram (Colchester), sis. D. Parsons (Croydon), bro. G. Hodge and sis. M. Crawley (Luton), sisters L. and L. E. Terry (Reigate).—H. R. Nicholls, Rec. bro.

SEVEN KINGS. - Mayfield Hall, 686 Green Lane, Goodmayes: Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford: Tuesdays: M.I.C. and Eureka (alternately), 8 p.m.; Thursdays: Bible Class, 8 p.m. On July 7th last bro. Philip Coliapanian was united in marriage to sister Reeve. They have the hearty wishes of the ecclesia with them, we ail hoping God's blessing will rest upon them in their new relationship. We have been pleased to have the company of the following brethren and sisters at the Table: bro. Brooks, bro. W. E. White, sis. M. White, bro. and sis. Lee, sisters Nichol, L. Nichol, Lodge and Goodwin (all of Clapham) and bro. and sis. Cuer (Horns Cross). Brethren Brooks and White were with us in the Master's service and we thank them for their co-operation.—Wm. J. Webster, Rec. bro.

SOUTHEND-ON-SEA.—11 Byron Avenue. Breaking of Bread, 6.15 p.m. every Sunday except 1st Sunday in every month. Shortly after writing our last ecclesial news we received information from bro. R. C. Frost of Hadleigh, near here, of the death of his sister-wife. Bro. Frost has been in the Truth for 68 years and his sister-wife also probably nearly as long. Bro. Frost has been out of touch for years. I interviewed bro. Frost and finding matters with him in harmony with our position, I undertook the responsibility of conducting the funeral of his sister-wife, whom we buried at Hadleigh Cemetery on Wednesday, July 6th. Sis. Eliza Frost died after a long illness, at the age of 79, on July 1st, 1932. "We sorrow not as others that have no hope." We hope to be a comfort, now we have found him, to bro. Frost, whom we have again interviewed and placed in our membership. He cordially endorses every item of our ecclesial position alter careful conversations.—W. Leslie Wills, Rec. bro.

SUTTON (Surrey).—The Garden Hall, Wellesley Road, Sutton., Surrey. (Adjoining button station). Meetings are held at 11 a.m., Sunday, for the Breaking of Bread, and at 1 p.m. for the Preaching of the Gospel. On Wednesday evenings at 8 p.m., we hold our Bible Class at the same address, and cordially invite those in fellowship to our meetings. We continue our activities in this district in making known the "glorious Hope"; the good attendance or, interested friends greatly encourages us. We gain from the Clapham ecclesia another to assist us in our work, sis. M. Smith (our number now being 30). The following have met with us around the Table of the Lord: Sisters A. Sharpe, Brewer, J. Southgate, Kingswood, F. White, M. White, Wilson, Pizzey, Fulbrook, J. Wood, brethren W. Davis, J. Wood (all of Clapham). The services of brethren W. R. Mitchell, M. Joslin and E. J. B. Evans were much appreciated.—J. L. Mettam.

WELLING (Kent). — Scouts Hall, Warwick Road. Sundays: 11 a.m., Breaking of Bread; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8 p.m. We had an enjoyable and uplifting time at the Sunday-School outing to Dartford Heath on July 16th and had the company of brethren and sisters nom Clapham, Holloway and Horns Cross ecclesias—29 adults and 9 children sitting down to tea. Bro. E. H. Bath gave us a short address on rain and its benefits. We had the pleasure of the company also at our meetings of the following: Brethren E. Maundrell, C. Owen, H. Doust, sisters E. Maundrell, J. Maundrell, N. Kitchen (all of Clapham), brethren A. Headon, G. L. Barker, sis. G. Barker from Holloway, bro. H. Cheale, Seven Kings, and sis. Stafford, Margate. We are, indeed, grateful for the help given in all directions and appreciate the willing services. At one of our lectures, viz., Spiritualism Unveiled, we had an attendance of four entire strangers, but non-attendance since brings us to realize we can only sow and water but God alone giveth the increase. The following fortnightly lectures are being arranged for a special effort at the Links Hall, Plumstead Common, commencing in September on Wednesday evenings at 8 p.m.: Sept. 14th, World Politics and the Gospel; Sept. 28th, Germany's Destiny; Oct. 12th, Why Britain is in Palestine; Oct. 26th, Armaments and Peace; Nov. 9th, The Great Russian Experiment; Nov. 23rd, A World at Peace. The company of any who can support us in this will be welcome.—A. M. Grant, Rec. bro.

WHITWORTH AND BACUP.—19 Tonacliffe Terrace, Whitworth, near Rochdale. There is not much to report from this part of the Vineyard. We continue to do what we can in the service of the Master, trusting by continued efforts that some may yet be called out of darkness and unbelief to the good things of the Gospel. We have received many names and addresses of enquirers, with whom we hope to keep in touch, and to help them to see and accept the Truth as it is in Jesus. We realize these are days of small things, but the signs of the times give us hope and courage, knowing that we labor not in vain in the Lord. We are thankful for the exhortations and lectures we receive from time to time.—T. Heyworth.

## CANADA

BRANTFORD. — Christadelphian Hall, 44 George Street. Sundays: 10.30 a.m., 3 and 7 p.m. Wednesdays, 8 p.m. We are pleased to announce the immersion of Gordon Luff (22), son of our bro. and sis. Luff, also his wife Ada Luff, and also Garfield Robinson (21), all on June 10th. Garfield resides in Caledonia, some 13 miles from here, and was directed to the Truth through bro Hope Johnson, who has made the very good resolution of "breaking bread" in Brantford once a month. Visiting speakers since our last report are brethren Beasley and Smallwood of Toronto, and other welcome visitors at the Table of the Lord include sis. Lilian Cope (Hamilton) and bro. Jno. Somerville of Hawley (Pa.).—H. W. Styles, Rec. bro.

MONTREAL (Que.)—Allies Hall, 618 Charron Street, Ft. St. Charles Breaking of Bread, Sundays, 11 a.m. We are pleased to announce that on May 7th sis. Esther Dermid and bro. Cyril J. Webb, both of this ecclesia, were united in marriage. They have the best wishes of the Ecclesia in their new relationship. Hereafter they will reside in Sudbury, Ont., where they will be in isolation. Our thanks are due to bro. H. D. Gwalchmai, of London, Ont., for his very kind help in assisting us in the proclamation of the Truth in this city as well as exhorting us.—J. V. Richmond, Rec bro.

## NEW ZEALAND

WHANGAREI.—Since our last report we have been greatly cheered by a visit from bro Troup of Wellington, whom the writer had not seen for over 20 years; it is all the more pleasing that he is one of the very few of the old school who has not succumbed to the spirit of evil and apostasy now in the ascendancy throughout the world. Bro. Troup gave a soul-stirring exhortation of a kind to uplift and upbuild, greatly encouraging and leaving a pleasant memory behind. We have recently commenced a public effort in the proclamation of the Truth with gratifying results, the first two lectures bringing alien audiences of between one and two hundred. The first lecture "The World Crisis, Spiritual, Political and Financial, and the Remedy" brought a large audience, and with the exception of one wet night the attendance has been good throughout: some 40 odd attending our sixth lecture; the writer has never seen such sustained interest, for which we express our grateful thanks to God, the giver of every good gift. When the judgments of God are in the earth then will the inhabitants learn righteousness. Distress of nations with perplexity are but heralds of the morning. May we all be ready.—K. R. Macdonald. Rec. bro.

## UNITED STATES

BOSTON (Mass.)—Caledonian Building, Berkeley and Appleton Sts. Lecture, 10.30 a.m.; Sunday School, 11.45 a.m.; Memorial, 12.45 p.m. We are trying to faithfully obey our Master's command: "Occupy till I come". We recognize and appreciate the many blessings our Heavenly Father has bestowed upon us as individuals and as an ecclesia. We are pleased to announce the following have put on the all-saving name of Christ and have entered on the race for eternal life: Miss Nellie Cooper (daughter of our sis. Annie Cooper), Mr. Robert McDonald, Mrs. Jeanie Ricketson (wife of our bro. Herbert Ricketson and daughter of our bro. and sis George Strong), Mr. Frank Krauth. May God give them strength to run the race well, so that when His dear Son comes to make up his jewels they, with us, may be found worthy to be made perfect. We have had the pleasure of meeting with us at the Table: bro and sis. George Hamlin of Jersey City, bro. and sis. George Carruthers of Ansonia, Conn., sis. Margaret Bigger and sis. White of Los Angeles, sis. Carrie Bangs of Lubec, Me., bro. B. J. Dowling, bro A. Marshall, bro. and sis. Baribeau, bro. and sis. Owens of Worcester, Mass. We were comforted with the words of exhortation from our brethren Dowling, Hamlin and Marshall. Bro. Dowling delivered special Sunday evening lectures that were well attended by those who are in and by those who are out of the faith. It is with much sorrow that we report the death of our beloved Sunday School scholar, Jack Jones, 15 years, son of our sister Cecilia Jones. We are anxiously waiting for that time that our beloved Master promised should come, "I will see you again and your hearts shall rejoice."—John R. Bruce, Rec. bro.

CLYDE (Texas).—From this place comes the report that sis. M. A. Tunnell has lost her husband, bro. T. H. Tunnell, whose death occurred on January 9th of this year. He was 52 years of age, 29 of which were spent in the service of the Truth. Our brother met with an accident—a truck running over his body, and causing internal injuries, from the effects of which he died nine weeks later. Bro. Tunnell has been a loyal worker for the Truth and has held faithfully to its principles amid many trials. Those left to mourn, sorrow not as those who have no hope, knowing that he shall rise again at the last day. Sister Tunnell is much comforted in her bereavement by the fact that her son, Olen, has now obeyed the Truth in baptism. He is the third of her sons to render obedience. His cousin, Erby Wolfe, was also immersed into the Saving Name at the same time. Sister Tunnell suffered a nervous shock at the time of the death of her husband, but has now quite recovered. She and all in that vicinity are feeling very keenly the effects of the universal business depression. Her address for the present is in care of Carl Tomlinson, Box 135a, Cheno Ave., and Norton Street, Cheno, California. She meets as often as possible with the ecclesia at Pomono.—B.J.D.

PHILADELPHIA (Pa.)—Grand Fraternity Building, 1626 Arch Street. Breaking of Bread, 10.30 a.m. The Sunday School will be closed by the time this Intelligence reaches the Berean. The re-opening will take place on September 11th. We have pleasure in reporting that on May 29th bro. Charles Tuckwood returned to our fellowship, after having expressed his acquiescence in our Statement of Faith, and in our position on the military question. On May 30th we held our half-yearly business meeting, after which tea was served, when upwards of 70 sat down. In the after-meeting which followed, we listened to an edifying and instructive address on "Jerusalem of the Past " by bro. F. P. Bayles, and also an address on "Jerusalem of the Future" by bro. H. MacAllister, bringing vividly before our minds the glory, that is to be associated in the future, with the city which God has chosen to place his name there.

The singing of hymns, and the showing of three Palestine films on the re-birth of the Jewish nation, provided by the Zionist Organization of America, contributed to one of the most thrilling and upbuilding meetings we have ever had in this city. We had a number of visiting brethren and sisters from Baltimore, and numerous friends, who packed the hall to its full capacity, and all expressed their surprise and appreciation at the progress being made in the land of promise. We are glad to report the obedience to the faith of Harry C. Owens and Ernest T. Owens, sons of bro. Owens of Ouakertown, Pa., on June 25th Also Mary Winfield Owens, daughter of the foregoing, on July 2nd. These young people have been diligently studying for a long time, and with the help of the ecclesia. will, we trust, continue to grow in the right ways of the Lord and in the end receive a crown of righteousness that fadeth not away.—Herbert Fidler, Rec bro.

WORCESTER (Mass.). - Sawyer Building. 393 Main Street. Our Sunday evening lectures have been discontinued for the present owing to the difficulty arising from the excessive heat during the summer months. They will be resumed on the first Sunday in October, the Lord willing. We held our annual Sunday School picnic on July 16th on the beautiful grounds in Hadwen Park. It was well attended and we had a wonderful time, as the weather was all that could be desired. Since our last report we have lost by removal sisters Mary and Lillian Rankine to Newark, N.J., and bro. Bert Owens to Baltimore. Our visitors have been bro and sis. John F. Williams, bro. and sis John T. Bruce, all of Boston, bro. and sis. Thos. Lumley, of Cochinate, Mass., and sis. Johnson, of Forestville, Conn. Brethren Williams and Bruce delivered stirring lectures to delighted audiences. We greatly appreciate their efforts. They also gave the word of exhortation at the morning meetings. Bro. Marshall, who has been quite ill, has sufficiently recovered to attend the meetings, and we trust he will soon feel equal to resume his ecclesial duties. Brethren who are faithful, diligent and efficient in their work, are greatly missed when absent. Sis. Bowling is visiting our daughter in Albany, New York.—B. J. BOWLING.

## AUSTRALIA

Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. – P. Mitchinson, “Yorkville,” 544 Parkinson St.

Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. – L. Walker, “Kedron,” 50 a Shaftesbury, St., W. Coburg

East Launceston, Tasmania. – J. Galna, 5 Lanoma St.

Inglewood, Victoria. – W. H. Appleby.

South Perth, West Australia. – Miss M. Jones, 24 Brandon Street.

Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.

Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

## CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road,  
Arindale.

Hamilton. - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7<sup>th</sup> Avenue  
South.

London. - W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen Lane.

Montreal. – J. V. Richmond, 2051 Wellington Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.

Richard, Sask. – Fred W. Jones, Box 30.

St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

Stewiacke, N.S. – T.H. Hull, “Lanesville,” Stewiacke, Colchester  
Co., Nova Scotia.

The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave.,  
or P.O. Box 853

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – P. S. Randell, 3358 East 26<sup>th</sup> Ave.

Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor.  
Simcoe Street.

Winnipeg. – W. J. Turner, 108 Home Street.

Windsor, Ont. – William Harvey, 420 Erie Street, W.

## UNITED STATES

Baltimore, Md. – D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. – A. C. Harrison., Route 3, Beaukiss, Texas.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. – L. P. Robinson, 458 Grant St., Buffalo, N.Y.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolft.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Dripping Springs, Texas. – J. O. Banta, P.O. Box 250, Goose Creek, Texas.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Glendale, Pa. – T. J. Llewellyn, 105 - 15<sup>th</sup> St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. –Chas. W. Reed., R.F.D. No.2.

Jersey City, N.J, - S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – W M Biggar 341 So Bristol Ave

Lackawaxen, Pa. – John L. D. Van Akin.

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – Alex Packie, P.O. Box 86, Green Village, N. J.

Philadelphia, Pa. – 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North 15<sup>th</sup> St.

Pomona, Cal. - Oscar Beauchamp, 261 West 8<sup>th</sup> Street.

Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.

Post City, Texas. – A. W. Greer.

Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – J. C. Young, 925 West Sola St.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

Worcester, Mass. – B. J. Dowling, 5 Florence Street.

Yucaipa, Cal. – R. Smead, Cowgill Data Gardens, Coachella, Calif.

Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

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IN FELLOWSHIP. – The Brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity:-

Accrington (Lancs.) – See Rochdale (Lancs.)

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, “Westcot,” Bromham, Bedford.

Bexley Heath. – See Welling.

Birmingham. – W. Southall, 91 Hampton Road, Birchfields.

Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 9 Grove Road.

Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, 8 Burlington Street.

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. - A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston.

Bury St. Edmunds (Suffolk). – H. P. Christmas, 29 Well Street.

Cardiff. – G. Morse, 3 Merches Gardens, Grangetown.

Chepstow. – Mrs. R. Jaine, Tyrie Cottage, Brockwell, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Cowes (I. of W.). – W. A. Quin, “Hollywood,” Millhill Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, 48 Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Falmouth. – W. Warn, Budock House.

Glasgow. – See Motherwell.

Great Bridge. – T. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Guernsey (Channel Islands). – J. Torode, 17 Allez Street.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent.

Ilford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Kidderminster (Worcs.) – W. Piggott, Sent., Ipswich.—W. Hayward, 78 Rosebery Road.

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) –Geo. H. Denney, 47 Birchington, Road, Croach End, N. 8.

London (Putney). – A. Cattle, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W. 5.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.

Motherwell. - Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

New Barnet, F. R. Wright, 57 Woodville Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 32 Upper Road, Cwmsyfiog.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, "Trewethern", Weston-in-Arden.

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. P. Restall, “Endways,” Barton Lane, Old Headington.

Pemberton. – B. Litter, 2 Short St., Pemberton, Wigan.

Plymouth. – H. R. Nicholls, 5 Norton Avenue, Lipson.

Preston. – J. Crowther, “Norcott,” 16 Romford Road, Deepdale.

Purley. – See Croydon.

Redhill. - W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings. – W. J. Webster, 72 Meath Road, Ilford.

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 11, Byron Avenue.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

Sutton (Surrey). – J. L. Mettam, Westbrook Cottage, Nork Hill, Reigate Road. Epsom Downs.

Swansea. – J. H. Morse, 33 Gerald Street, Hafod.

Swindon (Wilts). – J. H. Dyer, 39 Bath Road.

Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.

Uxbridge (Midd’x). – N. G. Widger, “The Moorings”, Long Lane, Hillingdon.

Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – A. M. Grant, 19 Awliscombe Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 56 St. Dunstan’s Cres.

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## India

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

## Australia

Victoria. — J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

## New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

## East Africa

F. Browning, Box 121, Nairobi

## Notes

Ecclesial News received too late for inclusion this month, and held over: Wellington (Salop).

Distressed Jews' fund.—The following amounts have been received and will be duly handed to bro. F. G. Ford: Three members of the S.B. ecclesia. £3 Os. Od.; Edmund Street, Birmingham ecclesia, 16s. Od.

Change of address.—Bro. Robert B. Squire has removed to 37 Thornton Road, Clapham Park, S.W.12.

Plymouth.—Will any speaking brethren who are visiting this district and willing to help forward the work of the Truth notify bro. H. R. Nicholls, 5 Norton Avenue, Lipson, Plymouth.

Cornwall. — Furnished bungalow with sleeping accommodation for six persons. Facing sea, in Holywell Bay, near Newquay. Ideal situation for those desiring a quiet holiday amidst beautiful surroundings. For terms apply to Sister Feltham, 36 Warwick New Road, Leamington Spa.

Correction. — In our editorial in the July number of the Berean Christadelphian. on page 256, about half-way down the page, there is a quotation made from Eureka, Vol. 1, page 107. In the second last line the word "impossible " occurs. It should read "possible ". Will readers please make the correction by blotting out the im.

Tasmania.—We are asked to correct the remark on page 179 of our May issue that we believe this ecclesia consisted only of four or five sisters. We are informed this is not the case, but no further particulars are supplied.

Oldham.—The Oldham Ecclesia will (God willing) hold a Fraternal Meeting on Saturday, September 17th.

Hitler and the Jews.—"Hitler has been dished. He deserved to be. He made the mistake of persecuting the Jews."—Sunday Express.

Another Minor War.—Bolivia and Paraguay, two S. American republics, have been fighting over a boundary question. Pressure from all the other American States appears to have ended it. This result is claimed as a victory for the League of Nations!

Back to Paganism.—It is reported that 5,000 Lithuanians have reverted to Paganism. It is probable they were not much different before, for the News Chronicle says, "Though Christians, Lithuanians for centuries have maintained a large number of heathen practices."

An Important Alliance.—It is reported that the Italians are considering an alliance which will include Turkey, Germany and Russia. A drawing together of Italy and Russia (although apparently so different in outlook) is to be expected. Rome is the Queen-consort of the King of the North; when the alliance is consummated she will be able to declare that she is a queen and no widow and that her children have been restored to her.

Mr. Lloyd George on the present crisis.—" International suspicion, jealousy, fear and hatred were worse to-day than they have been at any time since the war."—(At Aberavon, Aug. 5th).

Fascist War on Jews.—Serious anti-Jewish riots are occurring in Germany. Large numbers of Jews have been forced to leave their homes; shops have been destroyed; doctors and lawyers boycotted and even children ostracized by their school fellows. It is a part of Jacob's trouble from which he will be delivered for ever before long.

Ottawa.—"The speeches of the Empire statesmen gathered there radiated-loyalty, enthusiasm and faith in the great cause of Empire Unity."—News Chronicle.

















